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Chronicle

Home News.—Senator Borah's special committee which investigated the expenditures made by the three leading parties in the recent national campaign has made

Report on Campaign Funds

its final report to the Senate. This committee, it will be remembered, held sessions during the electoral campaign and received current reports of the receipts and the expenditures of the respective campaign managers; in particular, it investigated the charges of a Republican "slush fund," made by Senator LaFollette. The complete figures given in this final report show that the Republican national organization received \$4,360,478, and expended \$4,270,469. The Democrats collected \$821,037 and expended \$903,908, leaving a deficit of \$82,871. The Progressives received \$221,837, expended \$221,977 and had a deficit of \$140. The report recommends the enactment of further legislation to prevent corrupt political practises. This would be in accordance with the provisions of the Corrupt Practise Act, presented by Senator Walsh, of Massachusetts, and attached as a rider to the rejected Senate Postal Pay Bill. Senator Walsh's measure, accepted by the Senate, limited the expenditures for candidates to the House to \$2,500, for Senate candidates to \$10,000, with graded provisions for expenditures greater than these

amounts. Another recommendation made by the Borah committee was to the effect that there should be some legislative restraint on the practise of collecting funds in States where there existed large financial interests and of expending this money in the smaller or in the pivotal States.

Following the Administration victory in forcing the Senate confirmation of Mr. Stone's appointment to the Supreme Court, discussion arose as to the confirmation of

the nomination of Charles B. Warren
Opposition to to the office of Attorney General in
Mr. Warren succession to Mr. Stone. The con-

tinued opposition in the Senate to the recent Presidential appointees is regarded by some sections of the press not so much as dissatisfaction with the men appointed as a desire to embarrass the Administration. Whatever the motive, the antagonism to Mr. Warren appears almost more "formidable than was that to Mr. Stone. Most significantly, the sub-committee of the Senate Judiciary Committee reported the nomination "without recommendation." The full committee has been engaged in taking evidence on the nomination. At this writing, the committee has not voted, but it is known that the sixteen members are equally divided in opinion, with a consequent deadlock. While the opposition Senators are anxious to have the Judiciary Committee report the nomination without recommendation to the Senate and to obtain a test vote, the Administration leaders appear reluctant to have the matter brought to an issue. Senator Walsh, of Montana, who lead the opposition to Mr. Stone's appointment, is also prominent in the fight against Mr. Warren. In the opposition brief which he has prepared, he charges Mr. Warren with affiliation with the so-called Sugar Trust. He adduces the testimony given some fifteen years ago in the investigations held by the Sugar Committee of the House that Mr. Warren was the representative of the sugar interests and held in trust a large share of stock in the Michigan Sugar Company. Basil M. Stanley, director of the People's Legislative Service, charges Mr. Warren with alleged illegal acts in restraint of trade, and indicates his connection with a conspiracy to restrain interstate commerce in the sale of beet pulp. He also declares that Mr. Warren, should he become Attorney General, would be both defendant and counsel in the consent decree applied for by the American Sugar Refining Company. As a result of the determined opposition to Mr. Warren in the Senate, the Administration finds itself in an awkward position. It

is quite certain that the Senate will not agree on the confirmation during the few remaining days of the present session of Congress. It is equally certain that Mr. Coolidge will not withdraw the nomination. Should the Senate refuse to act, the President, it is forecast, will seek to have the nomination confirmed at the special session of the new Senate on March 4. Should this fail, he will appoint Mr. Warren to act as Attorney General until his confirmation is obtained in the regular session of the next Congress.

Some mystification has been expressed in foreign circles over the intention of the United States in regard to the ultimate disposition of the private property of

The Return of German Property

German nationals seized during the war. The bill recently introduced by Senator Borah calls for the return of this sequestered property to the German nationals. Such a measure is in full accord with the traditional policy of the United States. But the Administration appears to favor a different policy in the case of the German property now held by this Government. There is no doubt about the ultimate return of the property by this Government; the problem is concerned merely with the wisdom of restoring it at this time, since such action might result in an embarrassing situation between the United States and her former war associates. Since the fiscal matters of Germany are not now under German control, it is feared that the returned property might not be received by the German nationals and that the nations creditor to Germany might make a demand that they have some direction in the distribution of this property. It has been suggested, in foreign circles, that the value of this property be included in the "pool" that is to be formed under the Dawes plan. Such a decision could not be countenanced by the United States. While the Allied powers, in general, have already appropriated the German property seized by them, the American Government has held such property, awaiting the disposition that is to be made of it by Congress. The State Department seems to favor the proposal, should the property not be returned to its original owners, that its value be applied to the payment of the claims of this Government against Germany. These American claims are computed to be about \$600,000,000. Of this amount, \$250,000,000 is for the cost of the American troops in the occupied areas, and approximately \$350,000,000 is for the damage claims of American nationals. The total amount of sequestered German property held by the United States is computed at \$287,000,000. It is suggested that the property be held as security for the payment of the German debt. Whatever future disposition is to be made, the discussions aroused by Senator Borah's bill have caused anxiety and bewilderment in Europe.

Austria.—While the Vienna Socialists are in great measure to blame for the industrial stagnation in Austria

and the general hopelessness of the present situation, the Christian Social party has no slight share in the accountability. A writer in the *Vienna Tagblatt* speaks of the party as lapsing into decay. The old leaders accomplish little themselves, yet refuse to yield up their places to more energetic men, while others within the party are forgetting the seriousness of its task by involving it in purposeless and endless agitation. The Christian Social party, Dr. Seipel's own party, was accountable for his final resignation. Dr. Seipel's chief task, says the writer in the *Tagblatt*, must now be to reform this party, which after all, in spite of all its defects, is the only hope of a sane reconstruction in the country. Dr. Seipel has lost none of his popularity and is energetically engaged in his work for the public welfare. During the trial of his would-be assassin, which took place some weeks ago, he again won golden opinions from all classes, without seeking for them. The *Tagblatt* wrote:

Popularity of Dr. Seipel

Had anyone doubted that this statesman, who has gained recognition from the great men of the world, this energetic politician, was in reality greatest and strongest in his genuine manly qualities and his priestly composure, such a sceptic must have been completely won over by the simple testimony of the former Chancellor in the witness-box. There it became evident that Dr. Seipel's personality soared high above the muddy ground of political struggles and that no splash from its puddles could reach him. Dr. Seipel carefully avoided saying anything that could harm the culprit. Only the official prohibition of the judge prevented him from uttering words of forgiveness, but all clearly understood the tenor of the replies he made to the questions put to him.

The accused man wept during the entire trial and expressed his deep grief for his deed. Recently, referring to his resignation, Dr. Seipel explained that his intention was to free his hands that he might devote himself to work within his own party. He means to reorganize and strengthen it that it may become a fit instrument for the work of reconstruction.

France.—An important note concerning the war debts of France to Great Britain was made public on Sunday, February 8. This note was issued by Winston Churchill

Her Debt to Great Britain

in reply to M. Clémentel's letter asking for a statement from the British Government on her position with regard to the inter-allied debts. The note was in accord with previous statements of the British Government in this matter and stated that Great Britain desired to receive from the Allies only what she must pay to the United States. The Government is prepared, read the note, to devote to the liquidation of the American debt the whole sum which England will receive as reparations payments from the successful working of the Dawes plan. As England's share in these reparations is twenty-two per cent, this would yield her nearly 8,000,000,000 gold marks. But England's debt to America amounts to 14,200,000,000 gold marks. The balance still in deficit of a little over 6,000,000,000 gold marks England expects the Allies to

make good to her, independently of what the Dawes plan would yield them. But as France owes almost half of the Allied debt to England, and as the note made it clear that in this payment the natural wealth and resources of the different countries would be taken into consideration, the payment of France to England, over and above what England would get from the Dawes plan, would be very considerable. But France did not take kindly to these proposals, for she does not favor any plan of payment to either England or America which will be made independently of reparations from Germany. If Germany does not pay her, she in turn will be unable to pay her own creditors and she fears greatly being left alone as the only power upon whom may eventually devolve the responsibility of making Germany pay.

Ireland.—Almost since the organization of the Free State, the question of divorce facilities has been much discussed both in ecclesiastical and political circles. According to a recent news dispatch, the Dail has decided that there are to be no divorce facilities recognized in Southern Ireland. Before the Treaty, an absolute divorce was obtainable by the passage of a private bill in the British House of Lords. Such procedure became impossible with the establishment of the new Government. Three petitions for absolute divorce having been presented to the Oireachtas, the Irish Parliament, the question of rights and powers in the matter demanded a solution. The Joint Committee on Standing Orders in the Oireachtas was commissioned to investigate the problem. In the report of this Committee it is stated that the right to grant an absolute divorce, with permission to remarry, has never existed in the Free State. But the final decision was referred to the Irish Parliament. The decision of the Dail, then, in voting against the granting of divorce facilities is of vital importance. President Cosgrave has instructed the Joint Committee on Standing Orders to draw up an amendment which would prevent the introduction of divorce bills in the Free State Parliament. There were only a few dissentient votes on this motion. The Dublin University members opposed it on the ground that it was majority legislation over individual consciences. Though they acknowledged the sacredness of the marriage tie, these members urged that there should be some legislative and judicial machinery to make absolute divorce possible in extreme cases.

It would seem that the nine bye-elections for the Dail, scheduled for the latter part of this month, have been postponed till the beginning of March. The importance of these contests, popularly called a miniature general election, comes from the fact that they are regarded as a test of strength between the Republicans and Treatyites. Elections will be held in the following districts: Dublin, Mayo, Carlow, Kilkenny, Sligo and Leitrim, Cavan, Ros-

common. They are being held as a result of the resignation from the Dail of the group of Deputies known as the Constitutional Republicans or Nationalists. The real reasons for these resignations have been only vaguely apprehended, but they are connected in some way with the alleged unfair appointments in the Army and the preference of Protestants and Freemasons in the Civil Service. The election campaigns are proceeding vigorously in the various districts. It would occasion little surprise should the Republicans carry a majority of the contests.

Italy.—Three points of interest regarding the activities of the Fascists in Italy have recently developed. The first is a good deal of talk on the possibility of Fascism founding an International in opposition to the Red and White Internationals already existing. Many Fascists have pushed the idea; however, it has been made the butt of an amount of ridicule in the opposition press, and the *Popula d'Italia*, Mussolini's personal organ, has held a prudent reserve about the matter. It was to have been discussed in the Fascist Grand Council opening February 12, but nothing has since transpired concerning the question. At this Council, however, two other points of interest developed. As a reaction to Winston Churchill's note to France on allied debts, the Executive Council of the Fascist Party decided to begin a campaign of publicity in Italy and among Italians abroad to the effect that all payments of her own debts to the Allies be intimately bound up with reparations in general and with the economic status of the world. And whereas, the Council decided, Italy intends to pay her debts to the Allies, she considers herself as possessing cogent reasons for their partial reduction.

Another move of the Executive Council was the appointment at the suggestion of Mussolini of Deputy Farinacci to the post of Secretary General of the Fascist Party. Deputy Farinacci has been the leader of the extreme left, the so-called "Savage Wing." This appointment met with great favor in the opinion of the old guard of the Fascist Party, but it aroused some apprehension in the Opposition as a possible indication of a more severe and radical policy on the part of Fascism.

Jugoslavia.—One of the most spectacular election campaigns has ended in giving Pashitch's national bloc a slight majority, without clearing up the political situation. The Government of Premier Pashitch stands for complete centralization, while the Opposition, which, according to election returns, represents about half the nation, desires autonomous political establishments for Croatia, Slovenia, Bosnia and Montenegro. There is question not merely of racial divisions, but also of the persecuting tendency of the Greek Orthodox over the Catholics who have been included in this infant republic, which, like Czechoslovakia, is a child of the World War. One

Fascist Activity

No Divorce in Free State

The Nine Bye-Elections

A Violent Election Campaign

of the measures taken by the Pashitch Government to assure its victory at the polls was to suppress the Croatian Peasant Party, or at least to attempt its suppression. The Government, according to the New York *Evening Post*, was served notification by the great Powers that "Western Europe deprecates the measures taken to disfranchise the Croatian Peasant republican party and arresting its leaders." Premier Pashitch's campaign to win the election by strong-arm methods was possibly one of the reasons for the re-election of Raditch by his Croatian partisans. He was accused of flirtation with the Soviet Government at Moscow, and was twice arrested previous to the voting. As a consequence, he has been returned to his seat in Parliament with undiminished power. Not merely Raditch but the other arrested Croatian leaders were charged with treason by the Pashitch Government. An attack on Dr. Kraft, leader of the German party in the Banat, former Hungarian territory, provoked a violent incident from which this statesman is now recovering. In Herzegovina, M. Tako, one of the Democratic candidates, was killed by the police at a campaign meeting. Although previous to the elections a number of persons were killed, the elections themselves seem not to have had a record of fatalities. The purpose of the Opposition parties, particularly of the Croatian Peasants' party, is to make of Yugoslavia a federation of autonomous states. The radical action with which the Government sought to suppress these aspirations has merely served to confirm them. Premier Pashitch has won only the semblance of power.

Spain.—Long reports have been appearing lately in the press, especially in the Chicago *Tribune* and the New York *Times*, about the military reverses and losses of

Moroccan Reverses

Spain in Morocco and the contempt of the Moors who inhabit the Riff for the Spanish military power. Just how much these reports have of truth it is difficult to say, for what with a dishonorable form of propaganda set on foot by Spaniards outside their country who want to upset the Government, and what with a strict censorship blocking up the news of events as they occur in Morocco, it has become extremely difficult to obtain any exact knowledge about the military situation at the front. The reports of disasters and losses lately given out through the press bear marks of exaggeration and of uncritical acceptance of statements from incompetent observers. These reports, however, are probably true in part, making allowance for a good deal of exaggeration. More or less serious reverses had in fact been met with some time ago and it was this that determined General Primo de Rivera to reorganize the whole method of the campaign. It was for this reason that he withdrew from a large section of the territory formerly held by Spanish troops in order to consolidate his lines and bring more unity into the disposition of the army. With how great a loss of men this has taken place it is at present impossi-

ble to say. The Spanish press receiving censored news claims the loss was very small; the recent reports appearing in portions of the American press run the casualties up into the thousands.

Finally it has been reported that General Primo de Rivera has proposed favorable terms of peace to the Moorish leader Abd-el Krim if the latter will consent to an honorable meeting with him in which these terms can be discussed.

Proposals of Peace

The reported proposal of General de Rivera is rather picturesque. If either Mahmed Ben or Abd-el Krim will come with 2,000 armed men as a body guard to any neutral territory in Morocco or anywhere on the frontier of the Tangier international zone, Primo de Rivera, accompanied likewise by 2,000 armed men, will meet the Moorish leader and discuss with him favorable terms of peace. "I engage my personal honor in this proposal," the Dictator is reported to have said. Primo de Rivera is willing to go very far in order to put into actual accomplishment his sincere desire for peace. Disarmament is what he desires of the Riff tribesmen. If this be accomplished, the General can see no reason why the Moorish State and the Spanish Government cannot work together in harmony. He is willing to grant a full and free autonomy to the people of Abd-el Krim and will ask of them in turn certain guarantees.

As to the state of internal politics in Spain, there is certainly no condition of turmoil or unrest in spite of many vague reports to the contrary. With the reorganization of the army in Morocco by General de Rivera a renewed confidence has become manifest among the

Internal Situation

people, and they certainly do not desire revolution nor even for the present any great change in the administration. On January 23 at Madrid in the presence of the King and his court and of the Dictator and numerous representatives of the Government, there was enacted a great and enthusiastic manifestation of loyalty and sympathy for the monarchy and for the person of the King: this as a protest against the slanderous campaign that has been carried on outside the country by Spaniards who are no longer patriots. At the same time there is a good deal of discussion going on in the press as to exactly what form of constitutional monarchy the country will revert to once the dictatorship is ended, which will probably be in some few months.

Referring to the vile attack made on him by Blasco Ibañez, the King said publicly at Cordova:

He who so speaks outside Spain, and who has on no occasion risked his life for her is an enemy to his flag. May God be pleased to enlighten this bad patriot, and pardon him the wrong done to Spain. How much preferable it would have been, instead of carrying on such campaigns, to use his pen to write songs of glory dedicated to that ever noble epic poem of his country.

When on the same occasion the King said that he counts on the loyalty of his people, he gave voice to an assurance which all who have any knowledge of Spanish conditions know is perfectly well founded.

Conjuring With Tyndale's Name

W. M. McCLELLAN, S.J.

THE Federal Council of Churches (Protestant) has recently distributed the following announcement:

Whereas: The year 1925 marks the four hundredth anniversary of the first printing of the New Testament in English, thus beginning through the scholarship and heroism of William Tyndale the ever broadening effort for popular distribution of the Holy Scriptures,

Resolved: That the Federal Council of Churches urge its members to observe this four hundredth anniversary and suggest that William Tyndale's life, the translation of the Bible from the original tongues, and the world-wide distribution of the Holy Scriptures through the power of the printing press, be used for discussion in the pulpit, the Sunday School and the religious press through 1925.

Whether the effort thus launched will arouse the desired enthusiasm remains to be seen but the undertaking is suggestive both on its own account and because of the reasons advanced for its propriety.

If "the world-wide distribution of the Holy Scriptures" be due to "the power of the printing press," that power was enlisted from its very birth, and by those precisely whom Tyndale accused of its deliberate neglect. Persons who fancy that the key to human progress hangs at the girdle of English literature may dilate upon the fact that a faulty translation of the New Testament in 1525 was the first English Bible to appear in print. But, to appropriate a phrase of St. Paul, the Word of God came not out from England, nor came it to Englishmen only. On the continent of Europe the first large book ever printed was the authorized Latin version of the Bible, issued by Gutenberg himself in 1450, only five years after his invention. Most Europeans who could then read at all, could read Latin and preferred to do so; and they had in this Bible, as we have today, a conscientious translation from the best Hebrew and Greek manuscripts accessible to the greatest Biblical scholar of antiquity. Its issuance in print was only the beginning. By the end of the year 1500 the presses of Catholic Europe had produced not only 134 editions of the Latin Vulgate entire, but also 43 in the principal languages of Europe, including German, Italian, French, Bohemian, Dutch and Spanish. These are the statements of a trustworthy Protestant historian, Mr. E. A. Peddie. From them (in the *Catholic Mind*, Vol. XVII, No. 20, November 22, 1919) Father Lenhart, O. M. Cap., forms the very moderate estimate that 40,200 copies of the Vulgate and 12,900 copies of vernacular Bibles had been published in Catholic Europe before Martin Luther was eighteen years of age or William Tyndale twelve. Whoever weighs these figures in comparison with the pro-

portion of readers in a European population of four centuries ago, may form his own opinion on the statement that "world-wide distribution of the Holy Scriptures" began only with "the scholarship and heroism of William Tyndale."

In England after 1535 the permission or proscription of English Bibles was no longer in Catholic hands. Abundant evidence attests that before 1500 Catholic England had done her share in the production of manuscript versions. Her failure, between 1445 and 1520, to employ the newly-invented press in this enterprise cannot be ascribed to the purpose of withholding the Bible from the laity. It may have been due to a certain insularity which England never began to outgrow before the days of Raleigh and Drake. Or it may have been due to simple lack of demand, since those of the laity who had ability and leisure to read could profit by the increased distribution of the printed Vulgate.

It was in 1525 that William Tyndale printed in Germany and began to smuggle into England the work which the framers of the above resolution generously entitle "the New Testament in English." He also began a translation of the Old Testament, but had not proceeded far when arrested and executed by officers of the Empire for his activity in the upheaval which was threatening the stability of all Europe. Could scholarship abdicate the impartial quest of truth and satisfy itself with mere erudition, Tyndale's claim to the title would be indisputable. Oxford and Cambridge had in his youth afforded him exceptional advantages, of which he had made the most. But his very precocity and immaturity of judgment fostered the seed of intellectual pride, whose baneful fruits may be seen maturing during Tyndale's first charge as a priest. When he left England in 1524 he had already lost the Faith, and it was no marvel that on arriving in Europe he soon attached himself to Luther's cause. Henceforth Tyndale's prevailing motive in furthering "the ever broadening effort for popular distribution of the Holy Scriptures" was to make the Word of God support the opinions of Luther. To have withheld vernacular Bibles wholly from circulation would have borne no comparison to such an outrage as this. It is nevertheless a fact admitted even by Tyndale's most ardent eulogists. His chief contemporary, the Blessed Thomas More, lost no time in calling public attention to Tyndale's use of "favor" for "grace," "love" for "charity," "acknowledge" for "confess," "repentance" for "penance," "elder" for "priest," "congregation" for "church," and "health" for "salvation." The words thus excluded by Tyndale from the

Revelation of Christ had grown with the English language itself as contributions of immemorial Christianity far older than that language. If the translation of a document demands truthful expression of the meaning of its author, they were the only true and historical equivalents of the Greek terms employed by the Apostles of Christ. For their exclusion there could be but one reason: they expressed ideas which violent and seditious "reformers" wished to banish from the earth. Here lay the actual incentive of that "heroism" which essayed "the popular distribution of the Holy Scriptures." Only, what was distributed was not "the Holy Scriptures," but Lutheran propaganda in the guiltiest of all disguises—a corruption of the written Fount of Divine Revelation. Tyndale's production was not in any true sense "the New Testament in English."

It is, however, unfair to the memory of Tyndale to make him the author of "Bible Christianity" in its present form. True, he must answer for the first steps in the process of gradual profanation. His felicitous English led the Commissioners of James I to reproduce his translation almost unaltered in their Authorized Version of 1611. It is in this book, the common Bible of English and American Protestantism, that Tyndale's New Testament survives. He would doubtless have rejoiced to see his work translated by later Bible Societies into numerous tongues and carried by shiploads in pocket editions to every quarter of the globe for free distribution. But he would hardly have relished a premonition that a goodly number of copies were to serve Chinese pagans as padding for the soles of their shoes, or that each page of an India-paper edition would one day come to be worth just two cigarette-wrappers to an English soldier in hourly view of death.

And bitter as these fruits would have tasted to the sower, they would have seemed sweet in comparison with later developments. Tyndale wrested the New Testament to partisan ends precisely because he believed it to be the Word of God, and therefore worth enlisting in his cause. The Federal Council of Churches, which holds a year of jubilee in Tyndale's honor, speaks for many who believe the New Testament to be not even the word of truthful men. It represents denominations whose complacent press is at this very hour lauding to heaven a recent "scholarly" parody of the Old Testament which "translates" Messianic prophecy out of recognition, obliterates the supernatural by the turn of a catchy phrase, and even withholds from Almighty God the attribute of Creator. If William Tyndale could revisit the earth in the same dispositions in which he left it, he would be a sorely puzzled man. On the one hand he would find the Bible still revered as the Word of God by one Church only, the only Church that ever was, but the Church that Tyndale died defaming. Turning from this unwelcome mistress of faith and reverence to the offspring of his former love, Tyndale would find "the popular distribution of the Holy Scriptures" hailed with joy indeed, not as the opening of a treasury of

truth, but as the belated exposure of an outgrown mass of credulous mythology and enfeebling superstition. His own idol would be prostrate, and over its shattered fragments he would find himself lifted in triumph as the first Englishman to invoke "the power of the printing press" for the overthrow of Divine Revelation and the enthronement of the cult of unregenerate nature.

Tyndale as leading actor in his own celebration would certainly be a stranger to his altered role. In his utter bewilderment he could recognize but one unchanged point of contact between himself and his panegyrists. That would be an undying hatred that once made the pages of his pamphlets and the margins of his Bible reek with unprovoked abuse. Tyndale would find it still alive. Can it be that this only common bond between him and his present admirers is the real reason why his is still "a name to conjure with?" Or will "the pulpit, the Sunday School and the religious press through 1925" actually add sham to skepticism by pretending that its faith is the faith of William Tyndale?

Little Sister to the Poor

ELLA M. E. FLICK

SHE stood in the market place. Her somber garb, serious mien and sedate step, could not entirely conceal the youth and life of her. John the butcher put a generous-sized soup bone into her basket and a pound of chops. He smiled upon her as a good father might smile on a favorite child: "Next week I expect an extra batch of new laid eggs—stop around," said John. "God bless you," she said, too low for any but for his ears. She moved on along the stalls, gathering up a something here, a something there. All knew her. All made way for her passing. She was a Little Sister of the Poor.

In her big black van, the carriage that brought her and her treasures from place to place, she stowed away the marketing—bread for the week, a sack of potatoes, a whole basket of apples. How good God was. . . how generous man! She was tired with climbing stairs in office buildings, waiting in parlors for great ladies to come down from their afternoon nap, standing in the market stalls. Apples, oranges, bananas and vegetables made her "carriage" none too sweet. But she smiled. It had been a good day in spite of everything. The gentleman in the bank had given her a box of cigars for her old men, a new box unopened. Old Jimmy would be so happy, and poor John Duffy!

Jogging along through traffic, halting now and again while they gathered store, Little Sister Anna, sister to the poor, was very happy. She was thinking of the old men and old women at home—somebody's father, somebody's mother, some poor old bachelor uncle, or maiden aunt, some poor forlorn old body whom nobody wanted, oftentimes whom nobody loved. Her hands folded in her lap, sitting quietly in her black carriage, viewing life

through her tiny window, Little Sister Anna gathered the old folks of the world to her heart and mothered them one and all.

Not all a Little Sister's work is confined to riding in the van begging bread from door to door. Day after day in her hours at home she helps in the various duties of the house. Today she assists the infirmarian to care for one or other poor old body nearing the end of the journey of life. Tomorrow she gives of her service in the dining room waiting upon their simple meal. To whatever task she is sent she is servant of the poor.

In her hours at home Sister Anna is very busy. In the linen room there are clothes to be folded, marked, stacked. Each old lady, and each old man, has her or his little pile of belongings to be mended and put away. There are small white caps and thick white shawls. There are sweaters, and stockings by the basketful.

When Sister Anna is home there are floors to be scrubbed, beds to be made, meals to be cooked. There are old men and old women to be fed and cared for and entertained—old men and old women to be put to bed when they are sick, led out into the sunshine, taken to chapel to say their prayers. Just as riding along the city streets she is very happy, so at home, surrounded by her family, going wherever obedience sends her, to render most needed service, she smiles and says: God is very good—man is very kind.

Looking in upon her commonplace every day tasks, some of us might consider her lot a very difficult one. Old men with rheumatism are not generally noted for their genial sunny dispositions and agreeable manners. Old ladies laden with the infirmities of age are supposedly quarrelsome enough taken singly and alone. We know only too well that fretting, lamenting, whining for days gone by fill every day in every year. The old people—children, troublesome at that—must be soothed, petted, handled with care.

Going into the Home on a bright Spring morning we see busy and, for the most part, contented old age. There are old men who can wash dishes and dry them, who know how to sweep a room, and how to make a bed as perfectly as any woman. "Look," said a proud old grandfather, "this is how we do it." He took a broom handle, ran it along the coverlet, smoothing out every tiny wrinkle. "It is very fine," we said, "you are wonderful!" He smiled the whole length of his toothless mouth. "Sister Anna is wonderful" he said. "Sister Anna is the best daughter a man ever had."

A roomful of old ladies basking in the sun! Knitting, chatting, chatting and knitting! Their white caps atop their heads, warm well loved shawls about their shoulders, they sit in rocking chairs and knit socks, caps, sacks, blankets and shawls. They dream their dreams, and tell tales of their children, and their children's children. They well say with tears in their tired old eyes—Sister Anna is wonderful!

Yes, Sister Anna, Little Sister to the Poor, is rather a wonderful person. Only God could put a glamor of romance and poetry into her hard-working busy life. Only a Divine love could blind her eyes to her old men and women and their crotchety wants. Only religion could lighten her burdens and ease her cares.

Next to helpless childhood, old age cries out to us and catches at our heart strings with a pathetic pleading. Under even the kindest of circumstances it has its note of sadness. The desolation that sometimes overtakes the old, cuts into their very souls and makes them cry out "my work is done." Sitting with idle hands, in her best bib and tucker, Granny oftentimes tastes of a sorrow we cannot fathom. Oh! her children are good to her. They give her a place in which to sleep, food to eat, clothes to wear. They take turns looking after her. She has not a burden nor care in all the world! "Put down the cup, Granny," her daughter bids her, "the children will help dry the dishes." She goes back to her chair in the corner. "Lizzie thinks I would break the cup" she frets in her poor troubled way. "I am good for nothing any more."

"Nobody wants me." Oftentimes they do not. Sometimes it is the shadow of the past overtaking a heartless father, or an indifferent mother. In young life they were careless and selfish. They could not spare time to "give." They had no time to fondle children, stay home nights, miss life and the pleasures of life. Their children, in turn, find little love in their hearts for their old father and mother—and go their several ways just as heedlessly as they in young years had gone theirs.

Sister Anna and her Sisters look not to the past. They never riddle out the whys and wherefores which place Grandmother or Grandfather in their keeping. Poverty, trouble, sin, they know have had their share in that placing—air castles that tumbled in the building, great ambitions that never materialized. Back of each old lady, and each old man, there may be a story more romantic than any novel ever written. Sister Anna and her Sisters never try to ferret it out.

Of an evening old ladies and old men gather for prayer. The chapel lights are aglow. Flowers deck the small plain altar. Old men kneel on one side; old women on the other. Broken voices are heard singing the old familiar hymns. No music accompanies them. The Little Sisters, according to their rule, have no organs in their chapels. Old fingers fondle their beads. Weary white heads nod in oncoming slumber. God and heaven are very near. The night of life holds no fears for such as they. Sister Anna looking on is very happy. God is very good—man is very kind.

From day to day the Little Sisters and their charges live upon the charity of man. Tomorrow and after tomorrow they will stand in the market place, knock upon our doors, soliciting help for the poor whom we shall have with us always.

Each and every one of us must some day grow old. None of us can read the last chapter of our life story. The happy ending we like to dream about, may, or may not, come as a closing to that book. Sister Anna, asking bread, bids us think that we too may some day be hungry. Sister Anna, asking something warm for old broken bodies, warns us that we too may sometime shiver in the cold. Sister Anna and her Sisters are women, happy amidst the trials of the trying life they have fully chosen, contented in their unselfish devotedness to the aged poor. They seek not the esteem of the world, nor the applause of men.

Little Sister to the Poor! How well she is named! What a startling contrast she is to the spirit of the age! She is a consolation to all of us in this day of mad criticism of modern woman. She is only one of many examples that might be given to show how girls of today, taken as a whole, are as good as the girls of yesterday and the days before, how young hearts still rise up in answer to sacrifice demanded, how young eyes still see visions, and young ears still hear voices.

In contrast to the pride and selfishness of some who are women, the Little Sister of the Poor goes forth to beg for bread from door to door. She goes forth, her basket on her arm, in sunshine and in rain. She travels in a black van which is for all the world like an undertaker's wagon. She begs that hundreds of old men and old women may have food sufficient to keep poor old bodies and souls together a year or two longer. She gathers warm clothing and linens that they may have a bed in which to sleep away their declining days. She provides a clean warm place in which they may lay them down to die, with God's priest to anoint their tired old hands and weary feet. She begs the money that digs their grave and buys the ground in which they lie.

Woman today may be giddy, perhaps, and irresponsible and a painted doll. No doubt there are such women in the world about us. But are there not also Little Sisters of the Poor—clothed in their modest garb—women who carry heavy burdens and accept serious responsibilities. In most cases they show remarkable executive ability. Old men and old women must have a fire to warm them. They must have a house over their heads—a house to be kept in repair, painted, furnished and maintained.

The charm that might have led the world to her feet the Little Sister takes into her humble home. The black dress and veil have not covered the youth and gaiety of her heart and soul. The voice that men and women loved—young men and young women—her old men and old women love just as well. The personality that drew hearts to her in the world plays even a more important part in her convent household.

She performs the tasks we would not do. She looks after people from whom we would draw away. She takes interest in the most uninteresting of people the world over—*forlorn old men and women who have outlived*

their time and their usefulness and are outcasts in a very cold calculating world. Yet we think we have done a wondrous deed when we give her our discarded clothing and the "left overs" from our pantry. We feel virtuous when we donate her a dollar once in a long time or send her a box of candy at Christmas. Whether she receives or is refused she is always happy because she lives and works for Christ and looks to Him for her reward.

Little Sister Anna, standing in the market place, recognized in the poor her best friends. Old John dropping into her basket his soup bone and pound of chops, casts at her feet his good old heart and all his sympathy. The eyes of the market people follow her from afar. Acquainted with poverty, struggle, hardship, they are sympathetic and know how to give of their little. They too have stood for hours in the cold. They have met with humiliation, refusal, disappointment. The poor are the first to come to the assistance of the poor.

Not all the fairest noblest types of womanhood figure in the society columns of our daily papers. Neither do we find all their charm, their grace, their loveliness in the pictures that adorn the pages of our magazines. Much that is good and bright and beautiful in woman's sphere is never heard of. We may recall that the ideal among women of all times was practically unknown—just a poor humble maiden of Nazareth.

It is only when we study more closely the hidden phases of woman's activities at home, within cloistered walls, caring for the sick, the young, the old, teaching in the class room, that we find out the heroism displayed in the noble and ennobling service rendered by her in the cause of God and of humanity.

Seeing woman in her true setting we have the wherewithal to offset the wrong impression left on our minds by what we hear and read about her all too frequently. We may learn thus to recognize her even in her artificial pose. She is called upon to play many parts on the world's stage—and often is judged only by those wherein she appears to least advantage in the full glare of false lights.

We may not approve of many of the extravagances of modern woman. We cannot condone in her what is against the law of God. We must guard ourselves, however, from passing wholesale condemnation on the many feminine innovations, that go against established conventions or received usages. In spite of all that may be said to the contrary there is good in most bad little girls.

Passing from what is abnormal and defective in woman to what is really womanly and therefore admirable, may we not feel justly proud of what she is accomplishing that is truly praiseworthy? Her activities are various, her duties manifold, her responsibilities serious. In all she is capable of rising to the heights of heroism.

Let us here pay tribute of a thought to noble woman in the person of her who has left home and sacrificed the joys of motherhood to be mother and daughter to God's aged poor—the Little Sister of the Poor.

A Notable Diamond Jubilee

JAMES J. WALSH, M.D., PH.D.

THE year 1925 brings with it the diamond jubilee of the observatory at Manila in the Philippine Islands, an institution which has a better right to the gratitude of the peoples of the tropics at least than any other observatory in the world. The observations and records made there gave the most encouraging prospect of scientific, accurate and assured weather forecasting ever made. The studies made at Manila nearly a generation ago led to the formulation of certain laws by which the occurrence of the typhoons or extremely severe cyclones in the tropical seas could be foretold with certainty days and sometimes even weeks in advance. Any one who has ever had any experience of the awful results of one of these typhoons or has ever heard the tale of the terrible toll of human life and devastating destruction of property which follow in their wake and especially the immense losses inflicted upon ships at sea, not only the smaller fishing craft or even the sailing vessels of considerable size, but the huge steel ships of modern commerce, will appreciate why the Manila observatory has a warm place in the hearts of all Eastern peoples and of seafaring folk all over the world. The story of the observatory in the distant Philippines deserves to be widely known on the occasion of its diamond anniversary, above all because it contradicts completely a series of false impressions or at least rather dubious expressions with regard to ecclesiastical relations to science that are heard quite commonly from those who seem to think that they know whereof they speak and who would be dreadfully shocked if told that they were talking nonsense because they did not know the facts in the case.

For the Manila Observatory which is now the weather bureau of the Philippine Government was founded and owes its success to the Spanish Jesuits. Ordinarily it is presumed that whenever the word Spanish is used no doubt is left in the mind that there can be nothing progressively scientific about the activity with which it is associated. People forget that the cardinal discovery in brain anatomy in modern times, the fact that the brain is not a continuum but consists of a series of discreet and absolutely separate cells, was made by a Spaniard, Raman y Cajal. When his discoveries were first announced they were offered to various scientific journals but refused publication because they were so revolutionary, and the feeling was that nothing so significant as that could possibly come out of Spain. They were finally published in *La Cellule*, the biological journal of the Catholic University of Louvain in Belgium. After Cajal's specimens had been presented at the International Medical Congress in Berlin, in 1891, there could be no further room for doubt as to the reality of his revolutionary discovery. Some years later he received the City of Paris'

prize for original research and then, later still, the Nobel prize for anatomy. Ramon y Cajal was the first to use the microscope at a Spanish university, but Spanish original genius enabled him to overcome the handicaps of limited resources and cramped quarters and inadequate equipment and make a really wonderful series of observations that have since formed the background for all advance in brain anatomy.

Almost exactly a similar state of affairs developed in connection with the Manila Observatory. For the first decade and a little more of its existence the work of the Observatory had to be done by professors who could devote but little time to it since they were already occupied to the full with professorial and administrative duties. It was recognized, however, that weather observations were particularly important because of the immense losses caused by the typhoons, so that in the year 1877 Father Faura, S.J., was appointed to the special duty of increasing the usefulness of the Observatory. At the time of his appointment he was in Spain and his immediate preparation consisted in a visit to Rome where he took special work in astronomy and meteorology under Father Secchi, S.J., who was at the moment probably the best meteorologist in Europe. Father Secchi is the father of astronomical spectroscopy and was one of the most ingenious of men who had marvelous success in the application of his ideas to science and to teaching as well as to the invention of various instruments. There could have been no better source of inspiration for the new head of the Observatory in Manila than Father Secchi. The following year, however, Father Faura had the advantage of special studies in terrestrial magnetism and related scientific subjects at Stonyhurst, the Jesuit college in England, under the guidance of another well known Jesuit scientist, Father Perry, who was asked on a number of occasions to head astronomical expeditions sent out by the British Government to do special work.

Even after this, however, his Jesuit superiors in Spain did not consider that Father Faura was as yet completely equipped, so he was permitted to make an extended excursion throughout Europe, spending some time at all the more celebrated observatories and becoming acquainted with many of the leading scientists of the day, but above all knowing the very latest interests and being brought in touch with the very latest inventions that would facilitate observation and make his work in Manila just as valuable as possible for the East.

Perhaps it is not surprising after this magnificent preparation, which it will be appreciated was mainly obtained from distinguished Jesuit authorities and because of the liberal-minded views of his Jesuit superiors, that within scarcely more than a year after his arrival in the Philip-

pires the new director of the Manila Observatory was able to make his first prediction of a coming cyclone. The Rev. T. A. Murphy, a Redemptorist, in the December number of *Studies*, the Irish quarterly review, told very strikingly the story of that first prediction of a typhoon and the consternation which followed it. It was made more than forty-eight hours before the storm broke and produced widespread alarm. The harbor master ordered the port closed, no ships were allowed out to sea, and the Governor General ordered the townspeople to prepare for the coming storm, and make everything safe. The next two days must have been a trying time for the director of the Observatory, for his reputation depended on the fulfillment of his prophecy. It is easy to understand what a storm of indignation would have been aroused had all these preparations proved in vain. The cyclone broke over Manila at the time set, though the preceding evening the signs of a coming storm had already been very clear.

No wonder that after this striking success the Observatory received the official recognition of the Spanish civil authorities and that a series of more than a dozen observation stations were established throughout the Philippines. The number of these has continued to increase until now the Manila Observatory receives telegraphic weather reports twice daily from nearly 50 stations in the Philippines as well as from 10 Japanese stations, 5 stations along the China coast, 5 in Formosa, and 3 in Indo-China. The great work of the Observatory has continued to progress under Father Algué, S.J., Father Faura's successor, who has come to be recognized as one of the greatest of living meteorologists. Before his death in 1897 Father Faura had realized his dream of making Manila a center for scientific observations of many kinds and had planned for scientific research in many departments. The Philippines afford an excellent field for these. The magnetic meridian passes through Mindanao, the great southern island of the Philippine archipelago, and this affords an excellent opportunity for the study of terrestrial magnetism. The Philippines are occasionally visited by earthquake shocks of varying origins and offer a favorable field for the study of the recently developing science of seismology. In this department the Jesuits all over the world are making their mark. Finally, Manila was an excellent place for astronomical observations because there are no other observatories close by and an astronomer in the Philippines has his own special sphere in the chart of the heavens.

In 1882 Father Faura gave the world his well known "Faura barometer." This would foretell typhoons of normal course with absolute accuracy. His successor, Father Algué, invented the barocyclonometer, an adaptation of the Faura instrument by means of which storms may be foretold not only in the Philippines but throughout all the East. When the American authorities came to Manila they appreciated Father Algué's work so much that he was engaged to edit a series of volumes with regard to the scientific aspects of the Philippines. He had already published a book on "The Cyclones of the Far East." He

was invited to design a barometer of similar nature to his barocyclonometer for use in the Atlantic, and particularly for the foretelling of the hurricanes of the West Indies. After the collection of data in a personal visit to the meteorological departments of London and Washington and the observatory of Havana, Father Algué accomplished this.

This then is the story that American Catholics particularly should know on this diamond jubilee of the Manila Observatory. Spain would be supposed ordinarily to be the last place in the world almost whence could come great practical scientific benefits for mankind. If there was one thing more unlikely than that Spain should be the source it would be for many people I suppose the idea that the Spanish Jesuits should be the effective agents in it. Yet this is what we find. It reminds us that another Jesuit, at the present moment, Father Ricard, S.J., out on the Pacific coast, seems by his study of sunspots to have solved the problem of foretelling even for long periods ahead the greater cycles of weather changes. For years his work remained almost unnoticed but now it has been studied very carefully and its significance is acknowledged by most of those who have given serious attention to it.

Ecclesiastics and churchmen generally are often said not to be interested in science nor in scientific advance. As a matter of fact some of the greatest pioneer work in a number of the sciences has been done by Catholic churchmen. From Copernicus to Mendel is a long step but these are the two men who have most revolutionized human thinking in the physical and biological sciences and there have been an immense number of contributions from other churchmen of various ranks and orders in between. Such men as Father Kircher, Father Boscovich, Abbé Spallanzani, Father Secchi, Abbé Bruil and Father Obermaier, are only striking instances of churchmen who made magnificent advances in the sciences of their day. Most of them were Jesuits and yet there is a tradition among educators outside the Church that the Jesuits were noted for their power to give instruction without stimulating thought. They certainly seemed to have been able to stimulate the thought of their own men and to have encouraged in every way possible the mental development of members of the Order even for original work in science. Much more than that, they provided the opportunity for them to do the work, gave them chances to study what others had done and get in touch with the real leaders in scientific movements, and the result of this broad liberal-minded policy on the part of Jesuit superiors is to be found in the magnificent results achieved by so many of them. These men were encouraged to go on with their work and allowed to devote themselves to it, though often enough there was so much other work to do in the many fields of endeavor of the Jesuits that some men had to assume burdens that were almost too much for human nature in order to afford these splendid opportunities for original research to their fellows.

Beginning at Jerusalem

FLOYD KEELER

FEW, if any, Catholics would so misinterpret Our Lord's direction to his disciples concerning the evangelization of the world, "beginning at Jerusalem," to mean that they should await Jerusalem's conversion before venturing further afield, and none, I am sure, would use that phrase as an argument against foreign missions, or against a world-wide Catholicity of thought, interest, prayer and support of the Church's work. No one who accepts the authority of the Catholic Church can refuse this cooperation to any work which the Church approves, and she most emphatically does approve foreign missions.

No one knows better, however, than the foreign missionary, or those in charge of foreign mission activity, the supreme importance of a virile Catholicism in the home land. It may be almost wearisome to our readers for me to point out, as has been so often done, the fact that missions abroad depend upon "home folks" for equipment, for personnel and for maintenance. Without colleges and seminaries here in which to train our young aspirants, without the constant appeal for vocations, which are normally had in greater abundance where the home Church is alive and zealous and without continued alms and prayers of the rank and file of parish clergy and laity, no foreign mission can continue. When the Church in any field is able to do without these aids from another land, it ceases to be a "mission" and is reckoned as a place where the Church is really firmly established. It is then taken out from the jurisdiction of Propaganda and given its status among the nations of Christendom. Our own country has only recently taken its place in this regard, so it is utterly out of the question for us to expect that great heathen nations like China, Japan or India, however much they may have advanced in material matters, should soon pass out of the category of mission countries or cease to need our aid.

There are then these two reasons why "beginning at Jerusalem" is of paramount importance. For the furtherance of religion at home, and for its upkeep abroad, we cannot neglect the white harvest fields that lie all around us. You who have a well-appointed parish Church right around the corner, with Masses every hour and priests at your call day or night, cannot altogether appreciate the conditions which prevail in many parts of our land, where sacraments can be but irregularly administered at long intervals and where one is fortunate to secure a priest at all at the times when he is most needed. Such places exist and there are large areas where such conditions prevail.

Aside from the situation which exists as regards our isolated Catholic people, to whom we owe this service, there is that great body of our fellow-citizens who are, as yet, outside the True Fold. Among them the majority are kindly disposed, or at least tolerant, but are, for the

most part, entirely uninformed about the Church and her claims. Then there is a much smaller, but very vociferous body, which has an active hatred of us and of all that we are. They too, are utterly ignorant of the Church's real teaching, but having had so much prejudice instilled into them from their youth up, it will take a long time and much patience to convince them to the contrary. But it can be done, it must be done, and the doing of it is the burden of my present theme.

February is being kept as "Catholic Press Month"—the time when we emphasize the importance of the press as an agency for making the truth known. It is of the greatest value, for the Church cannot progress unless our laity are well-informed. An ignorant, uninstructed, Catholic can often do a tremendous amount of harm to the Church, almost as much as one whose life is unworthy of Catholic claims, but one who can "give a reason for the faith that is in him" can, as a rule, if he does it in the proper spirit, be a great apologist for her. The Catholic press teaches our people as nothing else can do. It is not enough, however, that we read our papers, though it would mean much if *all* Catholics did so. We must give information to others, misstatements of Catholic belief occur even in our highest type of secular magazines. The N. C. W. C. News Service has recently called attention to some startling instances of this, and has shown how, consciously or unconsciously false impressions regarding us are being spread abroad. Even if the periodical in which the offense occurs, does finally make a retraction, the poison of the first printed word has gone forth and done its work, and there is a certain amount of damage inflicted which cannot be undone. Hence we must prevent this at its source, by seeing to it that our neighbors know us and our beliefs. How is this to be done?

First, there are the means of publicity at hand. The press foremost perhaps, as I have outlined above, setting forth statements which, being read by our own, and assimilated by them, may be passed on. Such a work AMERICA is doing week by week, and this leads directly to the next matter, the use of the Catholic press for those outside the Church. Many correspondents have done me the honor of saying that some of my writings appeal to them as useful to non-Catholics, if non-Catholics can be gotten to read them, and while I am aware that some do so, the number, compared to the multitudes to be reached, is infinitesimal. Some method must be had whereby they can be reached. Much is being done by the work of the International Catholic Truth Society, by Monsignor Noll's special edition of *Our Sunday Visitor* and other agencies, but they need to be extended. Yet, when all is done in this line, the thought obtrudes itself: If it is so difficult to get all of our own to read Catholic literature, what effect can we expect to produce on those who through prejudice feel that Catholic literature is bound to be bad for them and so can with great difficulty be persuaded to look at it. The press alone, great as it is, cannot suffice.

The number of persons who can be induced to come to services in our Churches, even if they be specifically arranged for non-Catholics, is not large, and comparatively few will consult with a Catholic priest until they are practically determined to enter the Church. A young convert priest recently wrote me bemoaning this fact saying:

I have always desired to be of some assistance to my Anglican friends; but in the eight years of my priesthood no opportunity has ever come to me to do anything for any of them. I am pretty well known here, having all my life lived in this part of the State. And I know that there must be here as elsewhere those who have doubts and difficulties. Yet never has anyone approached me to discuss such questions. Perhaps they would hesitate to do so because I was once one of them; on the other hand, that fact would have reassured me in my own days of perplexity.

For every one who will come, there are thousands who shrink away. It is not surprising. Nicodemus first came to Our Lord "by night for fear of the Jews." Public opinion is strong and no one knows better than a convert the force of it. It would be commonly supposed that to the layman it would make little difference in business whether he is a Catholic or not, but unfortunately that is not always true, as not a few converts in the world can tell. The case is, of course, different with the "clerical" convert—he expects persecution, and his expectation is usually fulfilled to his abundant satisfaction! Human respect must be reckoned as a real factor in keeping people back from seeking the priest. Here is where the conscientious, consecrated, well-informed layman out in the world has a great opportunity. He stands forth as "a city set on a hill," in him his friends and neighbors see Catholicism mirrored, and if his life be at all consistent with his professions, he has a wonderful chance to influence them. They will come to him when they would not go to a priest. His part consists in carrying them along in their search for truth to the point where they are ready to seek the Church's authorized minister and from him seek admission to the Fold.

We must, however, go further back in our quest for souls. What about that multitude who are too timid even to broach the subject of religion to any Catholic, who yet in ignorance and longing seek Him Whom their souls desire to love? What about that even greater multitude which is unaware of its need, which in effect says to itself, like the Church of Laodicea: "I am rich and made wealthy, and have need of nothing," but which must be made to realize that it is "wretched, and miserable, and poor, and blind, and naked" in spiritual goods? Because they do not realize their poverty, we cannot let them remain in their dire need. We have a duty to perform towards them, but neither the press, the ministrations of our clergy, nor the ordinary contact with Catholic people will fulfil it.

We have been vaguely aware of this problem for a long time, but only within the past few months has a clue been given to its solution. The news dispatches recently con-

tained notice of the setting up of radio broadcasting station WPL in New York—a station which is to be expressly and exclusively given over to sending forth messages of Catholic truth into the air to be picked up by that vast, invisible army which nightly "listens in," far and near. The Paulist Fathers, always alert for anything which will aid in the conversion of America are back of this enterprise, which will be inaugurated, probably not long after this appears in print. But WPL is only a beginning. Protestant sermons, lectures and services are broadcast from everywhere. Most of the stations would be perfectly willing to give Catholic speakers a chance, provided only they have something to say and know how to say it. We need then to provide speakers for every opportunity. The possibilities of such a plan stagger the imagination. Catholic truth has only to be known to be assured of a favorable reception with the majority. In this way it can be made known, sent forth on its errand without any appearance of trying to exert undue influence. The listeners can absorb as much of it as they like without having their neighbors' tongues wagging over their "lapse," and souls can thus be won for Christ who must otherwise perish without Him.

Such are some of the thoughts which "Catholic Press Month" brings to mind. Is it the dreaming of a visionary to see in these means a great wave of conversions, the breaking down of prejudice, the strengthening of the faith of our own, and the upbuilding of a vigorous Catholicism throughout our land? Such a result, "beginning at Jerusalem" cannot end there. From the homeland, it will extend its influence to the outermost bounds of the earth. "Their sound is gone out into all lands"—it shall be if we be faithful and make use of every means which God has placed at our command. He has placed it in man's mind to harness nature to accomplish His tasks. Upon us is the responsibility for the right use of His gifts.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department

The Lay Apostolate

To the Editor of AMERICA:

Mr. Maynard, in *AMERICA* for January 24, following the old adage, "Actions speak louder than words," advocates good example, especially of intellectuals, as "The Best Method of Catholic Propaganda" in the article under that title. Though I agree with him, I think we should make more of teaching and explaining the Faith. Not only the bishops and priests are called to be apostles, but laymen also should be apostles. Our Lord Himself wants the Catholic Church to be propagated by the verbal teaching of all men, for "going therefore teach all nations" applies in some way to all Catholics.

In England, Catholic laymen have recognized this duty and privilege by organizing the Catholic Evidence Guild, composed almost entirely of laymen, who preach and teach the Faith in open-air pulpits. For particulars about this guild consult the *Month* (Vol. 139, page 123) and Father Bertrand Conway's pamphlet "Catholic Evidence Guild," Paulist Press. Moreover

in some schools in England young men are being prepared for the work of the open-air platform.

A similar organization would do efficient work here in America, where so many millions of souls, who are indifferent or dissatisfied with their religion, are looking for the truth which has never been explained to them. When the truth is explained, then they will open their eyes and see that the Catholic religion is not one of word only, but of deeds, and will embrace that Church which satisfied the natural craving of all men for religion, that Church which alone will give them a firm anchorage on the sea of life. Can we here in America do for our indifferent brethren what the Catholic laymen of England are doing?

St. Louis.

L. A. FOSTER, S.J.

Fantastic Fabrications

To the Editor of AMERICA:

Katherine Mayo, author of a vicious screed that appeared in the Philadelphia *Public Ledger*, since apologized for, and disavowed by it as "baseless, irreverent and offensive," is no new offender in this line. Nor is the *Ledger's* owner, the Curtis syndicate, free from previous offenses of like character. In an article in the *Saturday Evening Post* (also a Curtis journal), purporting to give the history of the work of the Pennsylvania State Constabulary, this same writer, Mayo, heartlessly maligned and slandered a Catholic priest by picturing him as the associate and protector of a gang of desperate criminals on whom the State Constabulary was waging a war of extermination. The testimony produced at the trial of some of these criminals stamped Mayo's story as the fantastic fabrication of a prevaricating penny-a-liner. The *Post* was forced to print a belated retraction of it and to apologize for its publication.

In connection with the calumny that Miss Mayo then set afloat is this significant fact that the story subsequently appeared in book form, minus, however, the slander that it had contained when originally published. Its author has never had, however, the courage, or decency to admit its falsity.

As your Philadelphia correspondent, Dr. Austin O'Malley suggests, in the recurrence of these slanderous publications there is quite apparent viciousness in the writer who originates and the publisher who prints such articles.

Wilkes-Barre, Pa.

J. L. M.

Propaganda for the Twentieth Amendment

To the Editor of AMERICA:

Some thirty-eight of the forty State legislatures, now in session, are considering the adoption of the Twentieth Amendment to our Constitution. An active force of the lurid red and pink-hued propagandists is lined up with some very well meaning and some misinformed persons and organizations for the enactment of this bill, which is no more necessary for safeguarding those of tender age against exploitation than was national prohibition necessary to lessen the divorce evil.

Massachusetts had given the proposed Amendment a terrific blow. So it is to counteract the effect of this "knockout" by the electorate of the Old Bay State upon the legislatures of those thirty-eight States considering its adoption that the country is being deluged with writings misrepresenting the cause of this most commendable and decisive action. "Shame on Massachusetts" exclaims the *Life and Labor Bulletin*. "The very size of the majority against the bill raises a doubt as to whether the question at issue could have been dealt with on its merits," is the comment of the Organizations Associated for the Ratification of the Child Labor Amendment. But these bad opinions are truly a credit to Massachusetts, especially so, as no single constitutional proposition was ever more freely, fully and fairly discussed by Massachusetts voters. The proponents of the bill had been advo-

cating the adoption of the Amendment for months before the defenders of our States rights awakened to the danger that lurks in this amazingly worded document.

The people of our country are being told that only three influential papers, the *Springfield Republican*, the *Christian Science Monitor*, and the *Boston American*, were open to the advocates of the Amendment. The facts in the case prove the opposite. The *Boston Herald, Post, Globe, Transcript* and other Massachusetts papers of large circulation were open to the proponents and were used by them. Articles favorable to delegating to Washington that power which the several States have been progressively exercising for the benefit of "persons under eighteen years of age" were in constant evidence in the columns of these publications.

It was the intelligenzia in favor of the measure who brought outsiders into Massachusetts to speak on the Amendment. A special "caravan" toured the State filled with speakers who held meetings everywhere to advance the "yes" vote. The mails were used freely to furnish all the citizens with the "sob stories," reciting the love of the proponents for the children and, contrariwise, telling how the "other fellow" was determined to hold to his advantage of exploiting the babies up to eighteen years of age.

Trading upon the knowledge that any effort to protect children from unjust exploitation is commended by all right-minded folk, it follows that many good persons are inveigled into lending their aid to extending the bureaucratic power of existing governmental departments, indeed, even to the institution of new ones. Therefore the Twentieth Amendment propagandists misrepresent the facts regarding the issue under consideration. The *Nation* charges the Massachusetts defeat to the opposition of a leading churchman to lessening the exploitation of young children; the Rev. Mr. Tippy, in the *Christian Advocate*, argues that it shows the influence of the Catholic Church, which, to say the least, is "disturbing." More striking language is used by the Socialist party, whose national official organ, the *Socialist World*, speaks of "the crucifixion of the children."

Of course, those who know are not surprised to find the Socialist party so intensely favorable to an amendment that would establish a national dictatorship over persons under eighteen years of age. More than a dozen years before the Lenin-Trotsky element won control of Russia and enacted their anti-religious principles into Bolshevik law, the Socialist party of our country officially favored depriving persons below the age of eighteen years of religious education.

In the mines of Pennsylvania child labor was almost entirely done away with, and rightly so, by practical legislation and by trade-union enactments of the United Mine Workers of America. This was done in the days when the Socialist party was insistently declaring that child labor could never be abolished until "the whole capitalist system of wage-slavery was abolished." Truly Catholic proponents of the Twentieth Amendment are in bad company in this fight to transfer step by step to the Federal Government State rights, rights so necessary to safeguard Americans against the bureaucratic tendencies of our times.

Full and fair discussion as to the principles and facts in the case will safeguard us against the Twentieth Amendment being placed upon our statute books. Happily, it is to be a long enough fight for good Americans to become acquainted with the danger, for the clever proponents of the Amendment have succeeded in defeating the seven-year limit clause, such as was attached to the prohibition Amendment. Thus while a ratification of the Amendment by a legislature settles the question for that State, its defeat means only delay, for the proposition can be brought up again and again with the hope of carrying it. So there is need of furthering the work that AMERICA is doing to educate our populace as to the basic rights of the family and the civil rights by which it is kept intact.

Boston.

DAVID GOLDSTEIN.

AMERICA

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Law and "Man-Made Law"

WHEN the Apostles said, "We must obey God rather than man," they did not put the authority of the individual above the authority of the State. They made no reference to the civil authority. Much less did they contrast it with the authority of God. They simply observed that the State occasionally goes beyond the limits of the rightful authority which it possesses.

A law promulgated by competent authority in the State is not, as some modern critics would have it, "a man-made law." For convenience of reference it may be called the Smith law or the Sullivan law, but if it is an enactment in accord with right reason, promulgated for the common good, it is neither Smith's law nor Sullivan's. In its degree it is God's law. It does not bind because it has been published by a group of men, but because these men have been commissioned to act, within certain bounds, in the name of One who is the author of human society and the ultimate sanction of all law. No man is good enough to impose his will on any other man, wrote Lincoln, without that other man's consent. Nor is any group of men. But a legislature is not merely a group of men. It is an association which derives its rights and powers from Almighty God, and it can, therefore, impose its will on men without asking their consent. Within its sphere, it is the right of the legislature to order and to forbid, and the duty of the individual to obey.

It is well to recall these principles in these days of outspoken contempt for legislatures, State and Federal, and for law itself. But if men are beginning to pick and choose between laws, as a well known publicist has asserted, and to select those which they will obey and those which they will not obey, the reason may often be traced to the legislatures themselves. Many of their promulgations are in no sense "laws." They are mere material

acts of the legislature, and no legislature is endowed with omniscience and impeccability. Modern legislatures are particularly open to the influence of the lobbyist and the crank, each with his bid for special privileges, or his favorite social remedy which he wishes to impose upon the entire community. Individual legislators are but human; in political groups they are often cowardly, and the temptation is to vote for votes rather than for convictions. "Whiskey hasn't a friend on the floor of the House," remarked a politician during the Volstead debate, "and not an enemy in the cloak room." And having spoken for an hour on the floor in favor of total abstinence for all by law, this legislator thought himself entitled to a refreshing drink of whiskey in the cloak room.

Acts which do not represent the real mind of a legislature, but are a concession to unjust expediency or a bid for popularity, are not "laws." Acts which do not promote the common good, but are intended for the good of a special interest without reference to the welfare of all, are not "laws." Acts of the legislature, not in accord with right reason and the eternal law of God, are not "laws." They are enactments which may correctly be styled "man-made laws." Considerations of prudence may counsel submission, but these laws are like counterfeit money, nowhere accepted as legal tender. Of themselves, they impose no real obligation.

It can hardly be denied that we have laws of this kind in abundance today. In that fact may be found one reason why men are picking and choosing. "It's wild-cat counterfeit legislation," they say, "and we'll have none of it."

Contempt for Authority

UNFORTUNATELY the mind of the public does not discriminate accurately. Because there are enactments which not only cannot be obeyed but would work harm if they were obeyed, many conclude that law itself is not binding.

It does not seem untrue to say that this conclusion is more prevalent since the rise of the Volstead law, and of the many rules and regulations issued by minor officials in an attempt to enforce it. There was a time in this country when even hardened criminals would hesitate to violate a Federal law. Now the Federal law is violated by mere boys and girls. When a few weeks since a "fashionable" Eastern private school found five members of its senior class in a state of intoxication, additional emphasis was given the serious truth that alcoholism is becoming a problem with which our schools must deal. Within the past month the authorities in three American cities have been forced to close dens almost at the doors of certain schools, and to take measures to suppress the sale of alcoholic liquors to the children.

With no intention of interpreting the binding-force of any detail of the Volstead law, it may be pointed out that the difficulties of enforcing it are almost insurmountable.

It is legislation which attempts to prohibit 110,000,000 people from the indulgence in a personal habit which in itself is perfectly harmless. It is also legislation which defines as intoxicating that which in fact is not intoxicating. "Personal legislation" is never enforced unless a majority of the people, drawn from all classes, really wish it to be enforced. Legislation which, even by inference, embodies statements contrary to fact, may be effective for a brief period. After that period it cannot be enforced except at the point of a bayonet. Ultimately, it must be repealed or modified. Otherwise the contempt at first leveled against the offensive law will be transferred to the very principle of authority in the State. We seem to be reaching this second stage in the United States.

As They Do It in England

OUR English cousins, or wicked step-mothers, as one may view the tie, manage these things better. It appears that these curious people enact laws only when necessary, but enforce whatever they enact. In English law, the lady who puts poison in the tea of her gentleman-friend is supposed to be hanged, and hanged she is. In the United States, she has more than a fair chance of signing a contract for vaudeville or the movies.

Writing in *Scribner's Magazine* for February, Mr. John Hayes Hammond who protests that he is no Anglomaniac, points the contrast admirably in a brief history of the trek to the Klondyke in 1897. All sorts of people hit the trail, including "the male and female scum from California, Oregon, Washington, Nevada, and far points." Down-trail at Skagway, one "Soapy" Smith and his notorious gang terrorized the town, until an obliging citizen stopped him with a slug from a sawed-off shot-gun. Skagway was on the American side, but "there was comparatively little lawless disorder on the British Columbia side." The reason was "a mere handful of the Northwest Mounted Police." These Mounted Police have a reputation of doing what they are appointed to do. The scarlet coat meant, even to the mob, explains Mr. Hammond, "that intangible, traditional, unhesitant, and unfoolable force, British law." A British court would at once cut through the red tape which in an American court ties up the prosecutor to enable the criminal to escape. Hence, "there was comparatively little disorder" on the British Columbia side. South of that line, "Soapy" Smith held high carnival. And "Soapy" Smith is still a familiar figure in American life.

We have a remedy if we will but use it. The first is to put religion into the hearts of our young people. That will provide for the future. The second is to send a metaphorical slug from a sawed-off shot gun through the hearts of those Sentimental Sallies of social legislation who are insisting that we must not enforce our just laws by punishing "Soapy" Smith and our other gunmen and murderers; it will help make the present less intolerable.

"Children," the States and Washington

NOT infrequently the so called child-labor amendment was quoted, even by its friends in the following language, "Congress shall have power to limit, regulate and prohibit the labor of persons under eighteen years of age." No hint was given that the amendment had a second section but this reticence was not due to any intention to deceive. It arose from an unconfessed conviction that the second section was really not of importance. It merely provided:

The power of the several States is unimpaired by this article, except that the operation of State laws shall be suspended to the extent necessary to give effect to legislation enacted by Congress.

Either the statesman who framed this second section lacked a sense of humor, or he thought that the country was unable to perceive a joke. Perhaps, he meant to be understood in a Pickwickian sense. "The power of the States is unimpaired"; that is his original position; had he remained content with it, all would have been well. But in that case, he would have been obliged to erase Section 1. If Section 1 has any meaning, it is wholly negatived by the first words of Section 2, and if Section 2 is to be taken literally, then Section 1 is meaningless.

The author of the amendment, or the authors, find an escape in a flow of words. They explain that the power of the States remains unimpaired, except when it is destroyed. Thus, for instance, the power of the State of New York to define "labor" is unimpaired unless Congress decides "labor" to be something quite different. Kansas is unimpaired in its power to allow seventeen-year-old boys to help at harvest time, but only so long as Congress does not forbid the practise. California maidens of the tender age of seventeen years and eleven months may stain their rosy finger-tips to a deeper hue by gathering grapes, but only as long as a crowd of politicians at Washington permit the soul-devastating, body-destroying toil to continue. A power guaranteed to remain unimpaired until a higher power, which may act at will, impairs it, is not worth much. It is like a motor-car guaranteed in general terms to go until it breaks down.

It is not difficult to figure what may happen, although no one may conceive all that could happen, under this bogus guarantee. The State of Nevada, for instance, in conflict with the Congress of the United States over a definition of "labor," "prohibit," or "regulate," would present a spectacle not witnessed since the troubled days in 1861, when the sovereign Commonwealth of Kentucky raised an army and forbade both the Federal and the Confederate Governments to set a devastating foot on its sacred soil. As a result, the sacred soil of the old Commonwealth was considerably trampled on by armies of all kinds during the ensuing four years.

When a State sets its will against the will of the Federal Government in a field which rightly belongs to the Federal Government, only one outcome is possible. *The State must yield.* The so called child-labor amendment.

which is by no means dead but will be pushed forward to the first opportunity, vested Congress with "power to fight, regulate and prohibit the labor of persons under eighteen years of age." This language can only mean that whatever a State may decree in the matter is of no effect, unless it squares with the mind and purpose of Congress. The power of the State is "unimpaired"; that is, any State may do what it wishes to do whenever it wishes what Congress wishes.

But if I must take my orders from another, my power of choice is certainly not "unimpaired." It is destroyed.

Is "So Called" Incorrect?

EXCEPTION has been taken to the phrase "the so called child-labor amendment." The exception is not warranted. Had the proposed amendment made any reference to "children," there might be ground for exception. But it said nothing about "children." The amendment specified "persons under eighteen years of age." Use of the language, "the so called child-labor amendment" does not seem to be unwarranted or invidious.

There was reason in the choice of "persons" rather than "children" for the amendment. A babe in arms is plainly a child, so too a youngster of twelve or fourteen. But a husky athletic young fellow of seventeen is not a child in the same sense that the term could be predicated of a toddler of four. When approach is made to the years in which the physical changes, marking the beginning of adult life, are discerned, "child" is not a description dic-

tated by common sense. The individual is not, certainly, a mature man or woman. Nor is he a child, with the weakness and needs of a child. As a matter of fact, many who have reached eminence in some worthy sphere of life were well on their way to success before the completion of the eighteenth year. "I began to work long before I was eighteen years of age," writes the eminent attorney, Mr. Louis Marshall, in his protest against the amendment, "and I was running a law office by the time I had reached that age." And he agrees with Dr. William A. McKeever that not sixteen but six is the time to teach a child to work. "You cannot break a boy to work after he is sixteen," writes Dr. McKeever, "and teach him to like it." "I only regret that I did not have more manual labor in my younger days," confesses Mr. Marshall. "If children are not taught to work young, they never will."

No defense for child labor that is mentally, morally, or physically hurtful, can be offered. On the other hand, the average American youngster of sixteen or seventeen is neither so weak nor undefended that the Federal Government must step in to save him from ruin. If the Federal Government proposed to put the sheik and the Sheba, the flapper and the flipper to work, we should face the prospect of a reform, needed indeed, but planned by the wrong agency. It would be interesting to develop this point, but let us return to the not less interesting fact that the framers of the so called child-labor amendment, which included all labor and not merely hurtful labor, studiously avoided the use of the word "child."

Literature

Nordic and Slav*

IN one of his essays, Professor William Sharp has said that Icelandic is probably the oldest spoken tongue in Europe. It is equally probable that it is the least known of any tongue of primary importance. This is undoubtedly the reason why many think that Icelandic literature consists only of the Sagas. York Powell has written extensively on the literature of Iceland, as has Winkel Horn in his "History of the Literature of the Scandinavian North," but nothing general pertaining to the present-day writers of Iceland has come to our attention.

In recent years, however, an effort has been made to furnish translations of a few young writers, natives of Iceland. One of these younger men, Godmundar Kamban, has written a rather virile play called *Hadda Padda*; it fairly teems with life, in fact it is almost alive; and yet, unfortunately, it is not altogether wholesome for the reason that it is so very tragic. Hadda is a strong woman—probably Kamban took this type from Ibsen, most of whose women characters were of the strong mold—and

she has an iron will. Ingoff, though betrothed to Hadda, fell an easy victim to Hadda's younger sister; he was an arrant coward viewed from any angle and one wishes that, since death had to come violently, it had been he instead of Hadda who died. The play is a short one and is not convincing.

Johann Sigurjonsson, with his "Dr. Rung," "The Wish," "Hraun Farm," and "Eyvind of the Hills," depicts primitive life in Iceland. Both he and Kamban are comparatively unknown to the English speaking world.

A few years ago we heard a great deal of Knut Hamsun, the Norwegian. When in 1920 he won the Nobel Prize, he attracted the attention of the world. He has been highly advertised among Americans and this may account for his ephemeral popularity. His early years were spent among rustic environs, and in herding cattle. This has given him that admirable knowledge of open-air life and nature which is so marked in his books. He paints the foibles of mankind and the vanities and weaknesses; he sings "the joy of living," is ironic, and is a close psychological observer; but a touch of cynicism pervades his works. He has been compared to the Russian writers for depicting the sordid side of life, but he has

*The third of a series of articles on the contemporary literatures of Europe.

one quality which the Russians never possessed, or at least never made us aware of, kindliness.

Hamsun is a positive realist although he claims that he does not mean to shock or jolt, that "sex" with him is merely incidental, that his aim is simply "to mirror life." "Hunger," a very pessimistic novel, was largely autobiographical; "Wanderers" is even more so and reveals the real Hamsun. In "Growth of the Soil" one gets a full picture of Scandinavian country life, but there are passages that were better not written. Like many of the Scandinavians he fairly reeks with the "smell of the soil."

He came to Chicago with the purpose in view of writing poetry for his countrymen of the Middle West. But these kinsmen were pioneers and the spirit of practicality ruled their lives; hence Hamsun had to work for a living. He became a street-car conductor. Later, he went to North Dakota; he has portrayed his experience there in some of his short stories, "Blackwood." In his "Intellectual Life in Modern America," he has seared us to the marrow, but then Dickens and some others were not so kind to us.

Hamsun's great themes are the love of nature and the love between man and woman. Some of his scenes are very objectionable in their morality, but, as he says, his idea of life embraces this phase also. Tolstoi and Ibsen have been the objects of his attacks; in fact Hamsun was an iconoclast in his earlier writings.

Norway boasts of many writers whom the people read as much as, if not more than, they do Hamsun. Garborg, Kielland, Lie (the two latter died in the early part of this century), Kinck, Heiberg, Nils, Vogt, Kjaer (sometimes called the Norwegian Gautier), Barbara Ring, Sigrid Undset, Johan Vinsnes and Gabriel Scott, the two latter being very religious men quite different from Garborg. Sigrid Undset (Mrs. Svarstad), although she has been translated into English, will hardly find a field here, for she is so old-fashioned (born 1882) that she thinks woman's sphere is in the home!

There are many more writers, not mentioned here, of whom Norway may well feel proud. Many people think that Ibsen is the only writer produced by Norway, but the discerning Mr. Egan has dispelled this notion.

Denmark may be a tiny spot on the map, yet it has contributed its share towards the world's literature in Johannes Jensen, whose book, "The Long Journey," has created somewhat of a stir. Jensen confesses, with the proper modesty, that the book is a history of mankind and of civilization in novel form. The general theme is the "supremacy of the Nordic" race and he even goes so far as to make Columbus a Nordic.

Jensen spent the best part of fifteen years in the writing of the book and it is only after reading this, supplemented by Wells, that one is able to see what a minor work the Bible is by contrast. An American publisher, applying Barnum's famous saying, is advertising the book exten-

sively. But we can save money by buying a copy of that other Dane's (H. C. Andersen) book of fairy tales; they both serve the same purpose.

Denmark must take the blame for another son, Jens A. Larsen. His "Philosopher's Stone" is very depressing; nevertheless, it has been translated into at least six languages. It is a record of religious experiences and ends with many half-crazed creatures committing suicide in the pursuit of their religion. How strange to us that the truth should have been missed after contact with St. John of the Cross, St. Teresa and St. Catherine. Had Jens Dahl, in this book, humbly undertaken a sincere retreat, as Catholics know it, he would have found

That content, surpassing wealth,
The Sage, in meditation, found.

At present, the outstanding literary figure in Poland is Ladislav Reymont, who was recently awarded the Nobel Prize. His four volume novel, "The Peasants," now being translated into English, is a powerfully realistic portrayal of the inner lives of the Polish people. So many appreciations of him are being written at this time, that there is little need to linger over him in this survey.

The names of Krasinski, Mickiewicz, Sienkiewicz, and Slowacki stand forth prominently in Polish literature. They are names worthy to rank with the great creative writers of other lands. The Poles have ever been a courageous nation but misfortune seems always to be their lot in life. Nevertheless they have an unbounded hope that their country will eventually become as great as it was in the past. There is one man among these four, Krasinski, who was a decided power with his own people; although as great a patriot as ever lived in that bleeding country he was peculiar in that he taught the doctrine of non-resistance, holding that eternal justice would finally prevail and that his country would be liberated. Despite this teaching, in pre-war days, it was dangerous to be found with any of his works; a person so discovered was liable to be sent to Siberia. He has shown the way to the famous Indian exponent of non-resistance.

These men really belong to the last century, though, and Poland is at present, with the exception of Reymont, lacking in great writers. However, there are two names known to the English speaking world; but to speak of them pays a very dubious compliment to Poland. One of these men, Przybyszewski, has a malodorous fame—if we can thus abuse the word "fame," for *Homo Sapiens* holds up the basest elements in human nature as worthy of serious consideration. He is a pessimist of the despairing type and has absolutely no hope for his fellow-man. Yet I can see one good purpose a man of this stamp might serve and that is to make us appreciate the beauties of the author of "Pan Michael."

Lucyan Rydell is little known beyond the limits of his native Poland. Romance and symbolism characterize the one piece of work we know, "The Magic Circle" and the influence of Hauptmann is clearly seen.

In reading Russian works one needs some sort of artificial stimulant to offset the terribly opiate thoughts emanating from this mystic land. The men of the past century were so harrowing that we thought it was impossible to produce anything more haunting, but along came the impossible Pieshkov (Gorki), and the meretricious Michael Artzibashev. Of Gorki we have already heard too much and it is encouraging to note that he is fast vanishing into the background.

In Artzibashev one finds a writer better left alone. Even though he does not cause us to lose our faith in human kind, still one can hardly read him and feel that the time spent in that reading has been profitably spent. Artzibashev is completely despairing, gloomy beyond words, and absolutely hopeless in his outlook on life. A typical Russian pessimism pervades all his works—even deeper than the well-known ordinary naturalistic pessimism of Dostoevski. But the former is not comparable for a moment with the latter.

Artzibashev has one great aversion, in fact it is an obsession, the "idiocy of moral restraint." No doubt he is a powerful writer. Although it may be possible that he depicts life in his own narrow isolated world, he does not develop themes that are true to universal life. He declares that his mission is to preach "anarchistic individualism." His "Jealousy" is just as nauseating as his "Sanine." When the Revolution broke out the passions of the mob were similarly freed and a tremendous cloudburst of licentious matter was written and distributed. Fortunately for the world at large very little of the work of these "creative" artists has seen translation into other tongues.

CHESTER A. S. FAZAKAS.

A DIRGE

At the last her soul, shrivelled with grief,
Grew to the brittleness of things long dead . . .
Like an ancient leaf
The wind had never harvested.

Little she cared for life and little for death.
She was a frosty cry
Tracing God's window pane with breath . . .
Too dead to die. CHARLES T. LANHAM.

REVIEWS

Fifteen Hundred Years of Europe. By JULIUS E. DEVOS. Chicago: The O'Donnell Press.

This book is very unusual. It is a history of Europe from the dissolution of the Roman Empire to our own times, but a history that departs from the ordinary mode of presentation. All the nations of Europe as well as those peoples which have had influence upon Europe, such as the Tartars, the Saracens and the Turks, are treated in succession. For each country the general history is briefly outlined in "panoramas" and "monographs"; and then in smaller print are detailed most of the minute political events and developments. One may doubt of the wisdom of this arrangement. True, a great abundance of information is gathered into one volume; but then continuity and clearness suffer and the reader becomes bewildered. In a history of this kind a judicious choice is the only way to avoid a clogging plethora of matter. But there are some reservations to be made about the author's his-

torical method. A general survey runs the risk of becoming inaccurate, and this danger is increased when the author has not been careful to repress his subjective viewpoints. One is too often reminded here of the religion and nationality of the author. The Protestant Governments, after all, were not the only ones who persecuted and if Charlemagne may be called a Belgian because he had his capital in Aix-la-Chapelle so also because his capital was in Constantinople could Constantine be called a Turk. To say, for instance, that the German Emperors were masters of two continents, when this happened only in the case of Charles V, is manifestly a great inaccuracy; and to say for all these centuries that Italy, with over 200 republics, was like a garden of Europe blooming under its soft blue sky, is giving rein to a bit of naive enthusiasm. There is an immense amount of material in this book, however, and a good deal of it can be used for ready reference.

P. M. D.

"Will Men Be Like Gods?" By OWEN FRANCIS DUDLEY. New York: Longmans Green and Co. \$1.20.

Every age has its besetting evils. In the thirteenth century it was materialism and St. Francis of Assisi opposed it with poverty. In the sixteenth century it was contempt of authority and Saint Ignatius opposed it with obedience. In the twentieth century it is naturalism. The cult of naturalism is rampant today; it has its clearly defined methods of propaganda as well as its elaborate, if false, philosophy. Some time ago H. G. Wells wrote a book called "Men like Gods!" It was propaganda for the cult of naturalism, and behind it stood the philosophy of positivism and humanitarianism. "Will Men be like Gods?" is the Catholic answer. It is complete and thorough going. It blasts the philosophic basis of humanitarianism but it does much more. The author sees that against naturalism must ever stand supernaturalism and he expounds the latter from original sin to the Crucifixion. The besetting evil of the twentieth century is naturalism and from it there will be no redemption save in a reacceptance of the supernatural. The world needs saving today. Every one says so and all the signs emphasize the need. But nothing human or natural will save the world. Hence the renewal of the Vatican council will do more to renovate and renew our generation than the League of Nations or any human remedy. You will find the basic reasons of all this in the answer given to the question: "Will Men be like Gods?"

I. W. C.

A History of Political Theories in Recent Times. Edited by CH. E. MERRIAM. New York: The Macmillan Co.

It has long been the custom on the continent of Europe, particularly in Germany, for a group of former students to honor the memory of their revered professor by a collection of learned essays and original work in the professor's own field of special research. It is gratifying to note that this custom of scholarly solidarity and cooperation is being adopted more and more in our own country. The volume under review is a remarkable example in this line, chiefly for the reason that the single chapters, though contributed by different scholars, form a rather homogeneous whole. The contributors, practically all of them professors of history, economics, political science, and kindred subjects, have been at one time or other students of Dr. William A. Dunning, Lieber professor of history and political philosophy in Columbia University. The present volume, intended, at first, as a tribute to a living scholar, has now, after the demise of Prof. Dunning in 1922, become a monument to his memory and fittingly consists of the continuance of his life work so as to include the developments of the last fifty years. We have here a summary presentation of the many vagaries of political philosophy of the last decades of the nineteenth and the first of the twentieth century. Not all of the chapters are of equal merit. The presentation of Prof. Carlton Hayes on the development of "Socialist Doctrines in Germany,"

and the trenchant criticism by Prof. Fr. H. Hankins of the mushy modern theories anent the superiority of the so called Nordics, are of especial value. It is to be regretted that in studies of this kind, the works of Catholic authors seem to be systematically neglected. There is no reference to Vogelsang or Heinrich Pesch in the field of economics and Socialism or to the monumental work of Wilhelm Schmidt in anthropology. For those who possess the works of Prof. Dunning the present volume will form a welcome addition.

V. F. G.

Materia Critica. By GEORGE JEAN NATHAN. New York: Alfred A. Knopf. \$2.50.

If smartness of style and thought, with the power of writing entertainingly of trifles and a strong disapproval of everything that even smacks of antiquity, are the qualities to be looked for in a critic, Mr. Nathan's publishers may be justified in claiming for him, on the authority of "leading European critics," the position of "the foremost figure in American dramatic criticism." In this volume there is little to repay the serious student of dramatics for the time spent in its perusal. It is made up of fugitive pieces, many of them concerned with plays and books that have long since been forgotten and have, consequently, lost whatever interest they may once have had. It cannot be denied that, in spite of its shortcomings, the book is entertaining. There is much of sparkling epigram, here and there may be found bits of sound philosophy, and the style, though often degenerating into flippancy, is crisp and, at times, brilliant. But there is no depth, no real scholarship, and it furnishes little help to the enjoyment and appreciation of literature and drama. In this it conforms to the author's distorted view of the function of criticism. Whatever else may be said of him, he is consistent.

J. A. T.

The Psychology of Religion. By W. B. SELBIE, M.A., D.D. New York: American Branch, Oxford University Press. \$4.20.

Dr. Selbie takes a wide survey of external forms and subjective experiences. He draws illustrations from the whole field of religious history, keeps very faithfully to his rôle of psychological observer and analyst, and examines wisely and soberly the chief theories of religion. He deals patiently alike with Durkheim who sees in religion a mere social function, and Schroeder who argues that religion is essentially the "evolutionary product of psycho-sexual perversion." Dr. Selbie's standpoint is that of observing carefully what is purely natural in mystic states, conversion, prayer, sense of guilt, hope of immortality, and worship. He traces, for instance, the points of similarity between the passing from a sense of sin to a state of peace in Buddha, Bunyan, St. Augustine and Sadhu Sundar Singh. In the case of the latter's sudden "conversion" to Christianity on seeing a vision of Christ, he discusses its resemblance to the conversion of St. Paul. As regards ritual, revivalism, confession, the use of images, the influence of auto-suggestion, crowd psychology, sub-conscious influences, etc., he brings forth a wealth of illustration to show how old and deep is the natural element in religion. But he over-emphasizes the connection between animism, magic, and primitive social ceremonies, and religion strictly so called. Dr. Selbie's book is thoroughly unsuited for Christians who are untrained in theology and philosophy. They would undoubtedly misunderstand the significance of the book and would find in the historical and psychical illustrations a suggestion running counter to faith in the supernatural. While the treatise suggests many interesting and important problems, generally in a fair way, the views on many important matters, such as ritual, conversion, and immortality are not Catholic. We do not consider that such a book, any more than technical treatises on psycho-analysis, or social evils, is one to recommend to the general reader who is more than liable to assimilate harmful impressions.

E. B. B.

BOOKS AND AUTHORS

Bolshevism.—Says Captain Francis McCullagh in the preface to the second edition of his "The Bolshevik Persecution of Christianity" (London: John Murray. 18s.) "Six weeks after the publication of the first edition of this book I was called upon to write a preface for the second edition. . . ." This offers an idea of the avidity with which the valuable work of Captain McCullagh has been received by the reading public of England and America. The first edition of the book published by Dutton, was reviewed most favorably in these columns some months ago. The present edition, enlarged though it is and adorned with some fine cuts, has been published at a cheaper price which may be a still further attraction to the interested public.—This same work has already been translated into Polish. Published in Krakow by the Jesuit Fathers in 1924, it comes out in a form which permits of its being sold at even more moderate price than the second English edition. Its Polish title runs: "Prześladowanie Chrzescijanstwa Przez Bolszewizm Rosyjski."

Racial and Social Conflict.—Many facts and much acute observation have been gathered together and correlated in "Races, Nations and Classes" (Lippincott), by Herbert A. Miller, Ph.D. As the sub-title states, the book is an examination of "the psychology of domination and freedom." Its purpose is to show a way towards welding the immigrant groups that have come to America. Vast problems, certainly, and difficult ones are necessarily discussed; questions of race, of tradition, of physiological and psychological bearing, of language, religion, ideals and variant civilizations are included in the scope of the book. While Professor Miller is to be complimented on the data that he has gathered, he is not to be followed entirely in his interpretation of his facts or in his understanding of them. He overemphasizes the racial influence as compared to the religious, he is obsessed with the Irish phenomenon, and he bases his conclusions on a distinctly absolutistic and Protestant understanding of religion.—"And Who Is My Neighbor" (Association Press. \$1.00), has been compiled and written by earnest social workers. It contains a collection of anecdotes and instances which have been gathered from the actual field of work. The aim of the volume is to discourage exclusiveness, intolerance, antipathy and misunderstanding, both racial and religious.

Poetry and Verse.—"Sacred Poems," by M. S. Pine (The Sisters of the Visitation, Georgetown, D. C.) are poems for the Catholic. Born of the finest Catholic faith, they reveal a beauty and spread a fragrance that will quicken in many hearts the ardors of God's love, whether new-born in youth's bosom, or slackening in world-weary breasts. Surely the author enjoyed a higher inspiration than the Muse's.—The poems of Louis H. Victory, F.R.S.L., "The Looms of Orchil" (Four Seas), are poems for the Christian. They show us a mind large and mature, a heart sensitive and sympathetic, a faith noble and enduring.—in short, a genuine Christian soul. The Gaelic note is prominent and, as ever, pleasing. Neither have these poems lost aught by escaping modern modes, unless it be wide recognition. Some of them, however, scarcely rise above the mediocre.—"Jupiter's Moons," by Gertrude Mason Carver (Dorrence. \$1.50), are poems for the pagan. Through them runs the note of disillusionment; the author would perhaps call it ennui. So far forth, they are authentic. Typically modern, they will displease all who appreciate life's better values. There is much of skill and much of genius shown in them, less of heart and little of soul.—"A Far Land" (Seltzer. \$1.50), by Martha Ostenso, brings poems for the many. They are of a fineness and a grace, of a lyric quality and an exquisiteness that proclaim their author an artist. Miss Ostenso surely rejoices in "the gift," and we with her. None of

these poems is commonplace; some of them are extraordinary.—“The Iron String” (Doirance), by Albert W. Draves, is a poem for the few. If perspicuity is essential to the beautiful, Mr. Draves’ poem is not beautiful. He outdoes Browning at his worst, though he remotely approximates him at his best, a comparison, surely, not lacking compliment. The poem is unusual in structure and in content, thereby escaping the great fault of banality.

Laborers in the Vineyard—If the French Jesuit missionaries of the St. Lawrence have been celebrated in song and story, their confrères and compatriots of the south Mississippi have had a scarcely less laborious, if less brilliant career. “The Jesuits in New Orleans and the Mississippi Valley” (Hauser Printing Co., New Orleans), by the Rev. Albert H. Biever, S.J., gives a summary account of the labors of these missionaries of the South. As early as 1566, St. Francis Borgia sent the first group of Jesuits at the request of the King of Portugal to the Southeastern reaches of the United States. But it was not until a century later that the missions of these parts became regularly established. The suppression of the Society of Jesus interrupted the work, but after the reopening of the southern mission in 1835, the development has been gratifying.—A more hidden laborer in a hidden field of the Lord has been “Sister Mary Martha Chambon” (Sisters of the Visitation, St. Louis.) This is a neat brochure which sketches the life and supernatural favors of a modern servant of God. A daughter of St. Francis de Sales, Mary Martha Chambon was born very near the birthplace of her sainted father at Croix-Rouge, near Chambéry in 1844. This lay sister of the Visitation had special devotion to the wounds of Our Lord, and if the revelations are authentic she was commissioned from above to spread this devotion.

England and Catholicism—“The Catholic Who’s Who and Year Book 1925” (Burns, Oates and Washburn, Ltd. 5s.) has reached the fifteenth year of its issue. This 1925 edition takes on new interest because G. K. Chesterton supplies a preface in which he claims that the book “is the most practical and important record in modern England. . . It is the record of how much of modern England remains or returns to that without which her civilization will perish.”—“The Catholic Directory 1925” (Burns, Oates and Washburn. 2s. 6d.) for England, Scotland and Wales has been recently published. This yearly arrival is always eagerly inspected with the usual encouraging effects. This issue, for instance, gives for the total Catholic population of England and Wales the figure of 2,030,855, which is an increase of 33,565 over that of last year.

Shakespeare was a Catholic.—After several years of study and research, Sister Maura, of the Academy of the Assumption, Wellesley Hills, Mass., has arrived at a very definite conclusion concerning Shakespeare’s religion. In her recent book, “Shakespeare’s Catholicism” (Riverside Press, Cambridge), she builds up her theory with clever adroitness and adduces her proofs with the cumulative effect. First, she establishes Shakespeare’s dependence on the earlier Catholic mystery and morality plays. Then, she instances innumerable quotations to exemplify his thorough knowledge of the teaching and practise of the Church and to show his complete sympathy with Catholic personages. To forefend objections, that such familiarity and partiality to Church matters was common in Elizabethan days, she proves that he was most unlike his contemporaries in this respect. She then brings other evidence to reinforce her contention, for example, the changes which he made in his sources, the vague details that are extant concerning his life, and the Catholic spirit in which all his masterpieces are written. Sister Maura has expounded her thesis in a scholarly and interesting way. Her arguments are solid and moderately expressed. They are convincing and prove

Shakespeare’s fidelity to the Church as thoroughly as that proposition can be proved.—Whether Catholic or not, Shakespeare remains as the greatest of dramatists. Wherefore, his plays should be memorized and presented, as an educational help, in high schools and colleges. For the assistance of youthful performers of Shakespeare, Fred G. Barker has prepared “Forty-Minute Plays from Shakespeare” (Macmillan). The volume comprises twelve tragedies and comedies, abridged for school use. Each play has its prologue, map, glossary and illustrations. In addition, hints are given in regard to the staging and production of the plays.

Human Destiny.—Sherwood Eddy and Kirby Page in “The Abolition of War” (Doran. \$1.50), make a plea for the general outlawry of Mars. Effective agencies of international justice must be created, an international mind developed. This is all very sound, but the difficulty lies in creating a substitute for the war system. Here the book is weak. There was a very practical document issued by Pope Benedict XV that would do more for the outlawry of war than most of the publications that have since appeared. It is not mentioned in this book.—A varied judgment can be passed on another book that concerns itself with the evolution of human affairs. The “Essay on Democracy” (The O’Donnell Press), can be viewed partly as an advertisement, partly as propaganda for the ideas of its author, Jules Bois. Certainly, a good deal of the book is taken up with a recommendation of Father DeVos’ “Fifteen Hundred Years of Europe,” reviewed in another column. Another portion is employed in excusing or explaining away parts of French history which the author feels are misinterpreted. Only a limited number of pages deal with democracy which, the author avers, originated in France.

Fiction.—Until his revival in 1920, Herman Melville was forgotten and American letters suffered in his oblivion. At the time that the South Seas became a fad in modern writing, the real writer of the South Seas was gathering dust in libraries. Fortunately Melville has come into his own since, for his books are being read again. And well they should be, by every lover of literature. The latest reissue of a famous Melville sea story, “Israel Potter, His Fifty Years of Exile” (Page. \$2.00), is a splendid narrative of adventure on land and sea. When this story first appeared in the book world of the middle nineteenth century, it went through three printings within a year.

For the reader who likes things different, A. J. Rees in “Cup of Silence” (Dodd, Mead. \$2.50), has written a mystery story out of the ordinary style. It is only near the end of the book that the reader realizes that a murder has been committed; and only then does he begin to understand the full significance of the mysterious circumstances that have been puzzling him. This is a clever story, well written and clean.

The *Prix du Roman* was awarded to Francis Carco’s “The Hounded Man” (Seltzer. \$2.00). It is a story of the fear which pursues a criminal and a woman, to whom his secret is known, until both fall into the hands of the law. While it is a clever study of morbid psychology, told in story form, its interest is for the psychologist rather than for the fiction reader.

The theme of “Val Sinestra” (Dutton. \$2.00), by Martha Morton, is so ordinary that it presents a striking contrast to its literary vesture. The book is a realistic study of mingled heredity, of one triangle and three psychic complexes.

The French Revolution is not an unfurrowed field for the novelist; it has furnished many plots that grip and many characters that are dynamic. In the latest story of the Revolution, “The Red Mass” (Houghton, Mifflin. \$2.00), by Valentine Williams, an English officer of the Guards, who plays an important role for Pitt, meets with adventure after adventure. The action is lively, the theme is novel and the dramatization is effective despite the triteness of the subject.

Economics

Power of the Capitalist System

IN the last paper two classes of capitalists were considered. First, the investors, that vast number of persons who have small and large amounts to invest in the industries of the world, and, second, the bankers, broadly so called, who establish organizations to collect those innumerable small and large amounts into large reservoirs of capital.

The present capitalist system has five glaring objections: First, the arbitrary control by the capitalists of the organizations for the accumulation of investors' money and savings; second, the absorption by the capitalists of all revenue of the business of the country over and above expenses; third, the resulting power of the capitalists to influence public officials and the press; fourth, the promise of all profits of industry to the investors; and fifth, the inclusion of labor as a commodity in the operation of the business.

No sane man will deny the enormous power wielded by the system not only in local and national, but also in international affairs. America, Europe, Asia and Africa are all working under rules of the system. Russia is no exception, only she has more bloodshed and a change of masters. Tobacco, oil, steel, rubber, opium and almost every article used by man are controlled by restless and never-contented agents of the system. Needless to say, it makes a vast difference to the world which set of men control the present capitalist system.

The desire of the individual investor for large profits is the first support of the capitalist system. The second support is that vast body of specialists, high-paid employes and professional men, who are retained by or do business for the capitalists and their various organized industries. The third support is the great number of small employers who must adjust their business to present competitive conditions and must buy their money and labor at the market price. The fourth support is the existing credit system. Anything that interferes with the smooth operation of the system is immediately reflected in the credit system. Anything that obstructs the capitalist's system of raising or transferring money destroys credit. And destruction of credit means destruction of values. It is possible to accomplish this result by a scheme of taxation which is not fitted to present conditions.

Inability to borrow on given security might make it impossible for the lender to hold his property. For example, a man holds a piece of real property for which he gave a mortgage. His inability to renew his mortgage might force him to sell his property. Forced sales destroy value. Again, a man who borrows money on the security of corporate stocks or bonds for which there is a market will have his loan called or cut down if the stock exchange is even temporarily prevented from doing business. Organized exchanges are a necessary means to determine the market price of securities and the amount of loans allow-

able thereon. Interference with the present methods of determining value will destroy value. Again, when money is scarce its price is high, and where the price of money is high on local, or on gilt-edge security, seekers for loans on outside security or slow assets may be unable to obtain funds. For example, banks may be able to place all available funds on demand loans at high rates of interest on marketable security, while at the same time an exporter of goods might be unable to finance his ocean bill of lading. Interference with values destroys business.

The system is completely, wonderfully and effectively organized. It has its banks, trust companies, investment houses, stock exchanges, cotton exchanges, its stocks, bonds, directors' and stockholders' meetings, credits, franchises, concessions, and international branches. The funds of widows, orphan asylums, hospitals, universities, schools, libraries are invested in the securities of the system. The capitalist system is intimately connected with the nation's welfare and with each citizen's happiness. It is part of our life blood, it is part of our nervous system, it molds our opinion and it directs our energies. And unfortunately it determines our ideals. During the history of the human race at various times various ideals were held up to young men. But there is no doubt that at the present time the ideal held up to young men and young women is *to make money*.

Some mistaken theorists, economic evolutionists, strange to say, propose that we change the present system by starting a bloody revolution. Such advice is born of despair. True these would-be revolutionary evolutionists would get plenty of blood. But property values and income would be destroyed. The sources of our economic welfare would disappear. Whatever destroys the capitalist system destroys the values based on that system.

Against suggestions of cures by bloodshed; against revolution and economic evolution, we must present methods and remedies directed and suggested by reason and right thinking. Much of the present capitalist system will and must remain for many years. Our task is to utilize the system to the utmost for the general welfare until we have developed a system to take its place. The two faults which require immediate attention are, first, the absolute and arbitrary control and conduct of the system by individuals for their sole personal benefit; second, the unfair and unjust distribution of the wealth produced by the system.

The labor unions for their part, are striving to gather workmen into federations of labor so as to protect labor through collective bargaining. However, we are forced to admit that, in an open fight, *laissez faire* rules, the labor unions could not effectively oppose the capitalist system. The efforts of the unions are weakened by the existence of a vast body of workers and laborers who are not unionized; by the limited choice of employment; and by the economic necessity that the workers must constantly and uninterruptedly convert their labor into dollars. But labor is making vast strides toward obtaining a position

under the Government where its influence can be exerted to correct, by law, many of the injustices of our present capitalist system. We should do our part toward directing labor's efforts into effective and proper channels. To begin with, labor should receive a living wage, a share of all profits in excess of a fair dividend to the stockholders, and a voice in the operation of industry.

ROBERT E. SHORTALL.

Education

Standardized Tests in Public Schools

WHILE standardized educational tests, scales, and measurements have proved useful in the ways previously mentioned, they are still susceptible of further improvement. There are some enthusiasts who look upon them as having reached the stage of final perfection, and consequently as infallible measures of pupils' scholastic achievements. Others wave them aside as mere fads that have appealed for the moment to the popular imagination of the school people as "educational instruments of scientific precision," but which will speedily fall into desuetude when their novelty wears off.

Between these two extremes the writer would steer a midway course. For in his judgment standardized tests are in need of further refinement. Just what specific mental factor many of them actually test—memory, comprehension, rapidity of response, etc.—has not always been clear. The authors of the tests have generally claimed much less for them than the enthusiasts in the schools who are unfamiliar with their derivation and the technique of their construction. They do not offer infallible measures of the pupils' growth in any of the school subjects. They are, however, appreciable improvements over the arbitrary, subjective, unreliable system of marking which has so long held sway among teachers. Not the least significant of their services is the guidance they offer the teacher in improving her own instruction by diagnosing class weaknesses and thus enabling her to direct the reference and place the emphasis where it is really needed instead of drilling away on subject matter which has already been grasped. By using the tests, teachers will gradually become more clearly conscious of the specific services they render, as well as of the services which cannot be expected from them.

What use is to be made of this contribution by our devoted Sisters and teaching Brothers? To what degree are their painstaking labors to be enriched by the best that modern pedagogy has to offer? In the judgment of the writer, the best is none too good for our splendid, self-sacrificing teachers.

During the early pioneer days of this movement, some of the products naturally suffered from points of crudity. But more than a decade of years of painstaking effort and carefully planned research has served to improve and refine them to a marked degree. They can be ignored now only at the expense of greater effectiveness. During the

experimental period our position was naturally a conservative one. We wanted to be sure of our ground.

To what extent standardized educational tests, scales, and measurements are being used in the parish schools throughout the country at the present time, is difficult to say. In Illinois the writer happens to know that they are being introduced in a constantly increasing degree. The Bureau of Educational Research at the University of Illinois has graciously offered its services to our schools in this matter. The Sisters are beginning to make good use of them with consequent greater fruitfulness of educational effort. In this matter as in others, the adage of Pope holds good:

Be not the first by whom the new are tried,
Nor yet the last to lay the old aside.

The cost of standardized tests is but slight. In many subjects, a single test paper may be made to suffice for the entire class, by having the questions copied upon the blackboard, or by the pupils on their papers. This slight modification will not disturb the accuracy of the measurements, nor the use of the results for purposes of comparison to any depreciable degree.

While preparing this series of articles the writer had the opportunity of discussing this subject with Dr. B. R. Buckingham, former President of the American Association of Directors of Educational Research, and one of the greatest living authorities on the derivation and use of standardized scales and measurements. An observation made by Director Buckingham in the course of our conversation seemed to the writer to be worthy of being relayed to a larger audience. Referring to the fact that the Sisters were just beginning to utilize standardized measurements, Dr. Buckingham expressed the belief that the Sisters after discovering their usefulness would probably become ultimately their most consistent users.

For, with our devoted Sisters and Brothers, teaching is not a casual occupation for a few years, but the consecrated profession of a life time. Consequently they, more than teachers of the transient character, are interested in utilizing every device which will enable them to reduce their work to a scientific basis and will increase the efficacy of their labors. There is the intrinsic joy that comes from a definite knowledge of the real results accomplished. The definite is always more satisfying than the uncertain or the conjectural.

Standardized tests and measurements are being used in every public school system of consequence in the country. It is not advisable for us to isolate ourselves from the great movements which stir to their very depths the educational life of our country. In that direction looms the Chinese Wall of isolation and consequent misunderstanding. It is well for us to be able to translate our results into the same terms used by the others, to speak a common language, and to measure our achievements by the standards of the day. The results, we are confident, can redound only to our credit.

It will afford us an opportunity as remarkable as it is

unique, of demonstrating once for all to the citizens of our country, that which we ourselves have known for so long, namely, the splendid unsurpassed character of the products of the educational labors of our devoted teachers. Moreover, we shall have the advantage of speaking to them in the only language they can understand—the language of hard cold facts and of actual results objectively measured and verified. For, when to the painstaking labors and tireless zeal and unrelenting toil of our devoted and heroic Sisters and teaching Brothers are added the best offerings of years of patient educational research, there is evidenced a quality of educational product which is unsurpassed.

JOHN A. O'BRIEN, PH.D.

Note and Comment

Mother's Pensions or Institutions

THAT mothers can care for their children more economically than institutions could do, and bestow satisfactory care upon them under the Mothers' Pension system, is the finding of the national Children's Bureau at Washington. Reference is made by it to the figures issued in the latest report of the New York City Board of Child Welfare. In 1923 this Board paid \$4,517,106 for the support of 23,000 children and 8,500 widows in their own homes, as against \$4,032,700 which the city paid to provide for only 13,690 children in institutions. In other words, it cost New York \$28.40 a month to care for a child in an institution, and only a trifle over \$15 to care for a child in its own mother's home. So the world is coming to recognize anew that the old Catholic position on this question, as on so many others, was the wisest and best.

Saint Andrew Indian Mission

THE Marquette League recently circulated a letter from the Rev. Thomas M. Neate, S.J., in charge of St. Andrew Mission, Oregon. Here, in part, is the story he has to tell:

Our children come from many tribes of American Indians: Cayuse, Umatillas, Walla Walla, Yakimos and Nez Perce. They come to us, Catholic, Protestant, pagan. Many of them are orphans. They need food and shelter. We want to give them Christ too. So we are anxious to keep them at the Mission.

Our buildings are old. In some places the floors are worn entirely through with the tramping of many little feet. You will scarcely believe that some of the original buildings have not been repaired since the Jesuit Fathers built them in this wilderness thirty-five years ago.

Modern improvements, even now, are out of question. Heating these old frame buildings is a difficult task. Our lighting equipment consists of fifty oil lamps. This, too, is a problem, difficult and dangerous.

Seven Sisters of St. Francis care for and teach the girls and the small boys. One who has worked here for thirty-four years is now ill. That leaves only six Sisters to do all the cooking, washing, mending for one hundred little girls and boys, and for thirty-six larger boys.

Their house is in such poor condition that the rain pours into

the upper rooms. But this is only one of the almost unbelievable hardships which come to them. They still hope for means to make the repairs which their buildings need desperately, but at present their only prayer is for the children under their care. They will willingly endure their own leaking roof if these little ones, whom God has entrusted to their keeping, can be provided for.

Five dollars will support one Indian child for a month.

Negro Migration Towards Cities

THE Negro population of the United States is becoming urban more rapidly even than the white population. This steady Negro migratory movement from rural districts to town and city has been continuing now for forty years. During the last twenty years it has increased slightly faster than the urbanization of the white population. The following statistics give the percentage of urban population for white and Negro in 1900, 1910 and 1920 respectively:

	1900	1910	1920
White	43.3	48.1	53.3
Negro	22.6	27.3	34.2

Of the fourteen States that have more than 10,000 Negro population, and at the same time increased this population by 10 per cent during the last decade referred to above, only two States, West Virginia and California, had less than 75 per cent of their Negro population urban in 1920.

Enterprising Western Broadcasters

THE enterprising Jesuit universities in the West continue to develop the advantages and scientific progress of the radio. Recently details were given in AMERICA of how much had been done during the past three years in the field of education and the propagation of the Faith by the Jesuit broadcasters in Chicago and St. Louis, two pioneer stations in the work. Now it is announced from Milwaukee that in future Radio Station WHAD of Marquette University will be known as the Marquette University-Milwaukee Journal broadcasting station. The Journal and the university have reached an agreement whereby both will combine in broadcasting programs of quality. The station now is the most powerful in the city, 500 watts, and this can be raised to 750 watts on short notice. WHAD has recently been rebuilt and is testing now. Regular programs will be announced in the usual manner for all first class stations.

When Labor Turns Capitalist

AS our labor unions are gradually turning into capitalist organizations—not using that term in an invidious sense—they are naturally confronted with entirely new problems. Labor union banks are sufficiently common now, and are raising their own issues, but most interesting was the genuine capital-and-labor struggle that lately occurred between the Brotherhood of Locomotive Engineers

and the United Mine Workers of America. The former, as owners and operators of the Coal River collieries in Boone County, W. V., claimed they could not afford to pay the union wages demanded by the trade union miners working in their collieries. President Warren S. Stone of the Engineers union thereupon sent the following letter to President John L. Lewis of the United Mine Workers:

The members of the Brotherhood of Locomotive Engineers who have invested over \$3,000,000 in these properties are entitled to some return on their investment, and yet at the present price at which coal is selling and the cost of mining under the Jacksonville Agreement it is impossible for Union mines to break even.

But the mine workers were not concerned whether the Brotherhood of Locomotive Engineers were able to secure returns on their \$3,000,000 investment or even whether they could "break even." The only matter of interest to them was the union scale of wages. So President Lewis without delay indited this curt and pointed reply to Brother Stone:

You refer to the cost of production at your West Virginia properties. Your company occupies no different position than any other of the thousands of coal companies which have agreements with our organization. The United Mine Workers cannot be responsible for problems of management in which they have no voice.

The point of the controversy is that labor is beginning to take an entirely different position. It is assuming a new attitude towards capital, management and similar questions. It is advancing economically, financially and intellectually. If religion could guide this new development at its very start there would indeed be great hope for the future.

Should Income Taxes Be Lowered?

PRESIDENT COOLIDGE is taken to task by the Social Action Department of the N. C. W. C. for his identification of the public welfare with the welfare of the tax-payers. "Their interests are our interests. It is our duty to serve them and to serve them faithfully," he said in a radio address, and added: "We can serve them by reducing their taxes." Considering the various kinds of Federal taxes that might be reduced the spokesmen for the National Catholic Welfare Conference come to the conclusion that the only taxes the President can have in mind here are the taxes on income. On this point, then, they argue:

In the year 1922 the number of persons paying Federal income taxes was 6,787,481. While the figure is probably somewhat larger now, it is still a very small proportion of the total number of adults in the United States. Therefore, if the reduction which the President hopes to bring about were to apply to all the rates in the income tax schedule, from the lowest to the highest, it would benefit only a small minority of the American people. Nor is this all. It is well known that the President wishes the bulk of the reduction to be obtained by a very small proportion of tax payers, namely, those who are in receipt of very high incomes. The burden which he would lighten does not rest upon the shoulders of the vast majority of the American people.

It is true that the President expects the whole people to receive

indirect benefits from a reduction in the income taxes of the rich and the very rich. More money would be available, he contends, for investment in productive industry. It is doubtful whether any competent economist accepts this theory. Our industries are today suffering from too much capital rather than too little. This proposition is absolutely irrefutable.

As a practical conclusion they suggest that the money which lower income taxes would divert to industry will do more good to the public if it continues to be expended in some form of public works or in the payment of salaries to government employees.

"Flappers" in the Antipodes

CABARET customs and the demoralizing effects of the bad habits of "good society" seem to be disturbing domestic tranquility in the antipodes as well as hereabouts. In a recent pastoral letter his Grace Archbishop Duhig of Sydney, Australia, said, according to the *Tribune* of that city,

... that many mothers do not seem to realize the demoralizing effects of "up-to-date" entertaining in an atmosphere in which the cigarette and the cocktail are taken as a matter of course. Some matrons, Catholic and non-Catholic, allow their daughters a freedom which they would never have dreamed of for themselves, with the result that womanly modesty and restraint have suffered. It would be absurd, of course, to argue that all the girls in the circle affected are spoiled by cabaret life and think little of dining and wining with their male acquaintances, but it certainly takes a girl of strong character to remain aloof from the customs of her associates. Nowadays liquor is produced at many young people's dances as a matter of course, and too many girls drink it as a matter of course. Add to the intoxicants, the animalism of the semi-Negro dances, and the poor attempt at chaperonage, and what can we expect but an increasing license among what our papers call "the younger set"?

We would remind the mother who encourages her daughter to have "a good time" rather than a responsible one, that, if manners and customs change, marriage is still the inevitable career of the average woman, and on the way she approaches it her own happiness largely depends. If a girl is brought up to regard the preparation for a little domestic party as a nuisance, and to look to the hotel or smart restaurant to relieve her of all trouble attached to entertaining, and if in addition she is allowed to ape the young man about town regarding smoking and drinking and late hours, what earthly chance has she of making a successful home for the man of her choice? Pursuing amusement as the chief business of life, too many girls' ways are in absolute antagonism to the arts of domesticity. What is the ultimate effect of a scatter-brained, childless wife, with nicotine-stained fingers and an inclination towards an alcoholic drink, on a husband who expected a certain amount of "settling down" after matrimony? He finds discomfort, disease, where he expected comfort and restfulness, and when the bloom of the honeymoon is off he criticizes the sweetheart who has unfitted herself to be a helpmate. If religion is absent there is another broken home. Even a frivolous man looks for more in a life partner than a "sporty" dancing companion with male drinking habits, and many young wives in a "smart" circle have wished that their mother had combatted the topsy-turvydom the war has given us, instead of allowing them to go the "bright" way.

Mothers, it was further suggested, could soon clean up the corners of society, if they wished, by encouraging a return to the old-fashioned evenings at home.